THE UNDERSTANDING OF SPIRITUAL LEADERSHIP AND MENTORSHIP VERSUS GATEKEEPERS IN A WORSHIP COMMUNITY

Artie Clark Maxwell, Jr.

Bachelor, Savannah State University, 1988
Morehouse School of Religion at the ITC, 1997

Mentors

Jonathan McReynolds, DMin
Anita M. Coleman, DMin

Faculty Consultant

Reggie Abraham, PhD

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May, 2026

Copyright © 2026 by Artie Clark Maxwell, Jr.
All rights reserved

CONTENTS

ABSTRACT v

ACKNOWLEDGEMENTS vi

DEDICATION viiii

ILLUSTRATIONS x

EPIGRAPH xii

INTRODUCTION 1

CHAPTER

1. MINISTRY FOCUS 6
2. BIBLICAL FOUNDATIONS 24
3. HISTORICAL FOUNDATIONS 44
4. THEOLOGICAL FOUNDATIONS 67
5. INTERDISCIPLINARY FOUNDATIONS 91
6. PROJECT ANALYSIS 113

APPENDIX

A. CALL FOR VOLUNTEERS ADVERTISEMENT 139
B. HUMAN SUBJECT CONSENT FORM 141
C. INVITATION LETTER 144
D. PRE- AND POST-QUESTIONNAIRE 146

E. JOURNAL ENTRIES AND GROUP DISCUSSION QUESTIONS 149

BIBLIOGRAPHY 151

ABSTRACT

THE UNDERSTANDING OF SPIRITUAL LEADERSHIP
AND MENTORSHIP VERSUS GATEKEEPERS
IN A WORSHIP COMMUNITY

by
Artie Clark Maxwell, Jr.
United Theological Seminary, 2026

Mentors

Jonathan McReynolds, DMin
Anita M. Coleman, DMin

The context for this project is Mount Zion Baptist Church in El Paso, Texas. The problem identified is that existing ministry leaders do not understand how to be effective leaders from a spiritual/God perspective. Most of them became gatekeepers due to the need for validation. This project aims to affirm that if existing ministry leaders participate in a focused training on spiritual leadership, then they will be equipped to lead from a spiritual rather than a secular framework. The methodology for this project employed qualitative research methods, including pre- and post-questionnaires, group discussions, and personal journaling.

ACKNOWLEDGEMENTS

On August 21, 2023, this spiritual journey began during the first session when first-semester students were welcomed to United Theological Seminary doctoral program. We were presented with a bracelet that simply said, “Trust the Process.” These three words hold profound meaning and influence where I am today, and I see this process has been transformative in ways I never would have imagined. I have gained new insight and prospective on my call to ministry. The process is being clarified each day through words of encouragement, every lecture, prayer, and paper written. I now come to the crossroads as I prepare to move from doctoral student to “Doctor of the Church.” For this reason, I would like to thank God for leading me through this spiritual journey.

I want to thank my United Theological Seminary family for receiving me and helping to mold me. To my mentors, Dr. Jonathan McReynolds (The General) and Dr. Anita Coleman (our prayer warrior), thank you for believing in me, pushing me, and praying for me when I was ready to give up. I am thankful to the fellow cohort, from day one, we had a bond that God allowed for spiritual and relational growth.

I would like to give thanks to my church, Mount Zion Baptist Church of El Paso, Texas. Throughout this process, you all have given words of encouragement and checked in on how it was progressing. To my professional associates, thank you for your honest feedback and your support. Thank you for your encouragement and support through this process. Thanks to my contextual associate for your feedback and encouragement as well.

To all who were a part of the research collaborative effort, thank you for the time you sacrificed and the experiences that enhanced this project. To the Original West Texas Baptist Association and the Texas State Missionary Baptist Convention, you all have been very supportive, and again, thank you for your encouragement. My Brothers of the El Paso-Las Cruces (TX-NM) Alumni Chapter of Kappa Alpha Psi Fraternity Incorporated, thank you for your constant encouragement and support.

To my family, my wife Nina, my love of 35 years, you have kept everything going while I have focused on this process. Thank you, thank you for allowing me time to complete the process. To my children, Lateshia, Lariel, Artie, III, and Dominique, and my bonus children, Mace and Chantell, thank you. It is because of you that I continue to move forward, because I want to show you that education is not over, continuing toward success. To my grandchildren, the many times that you looked for me, and I had to take time away from you. Movie night will return. I love you. My extended family in Georgia, Texas, and across the nation, thank you.

I may have missed someone; charge it to my head and not my heart. Thank you. Thank you. Thank you for helping me trust the process.

DEDICATION

I dedicate this dissertation to all of my ancestors — known and unknown — whose names may not be written in books, but whose lives are written in me.

I think especially of Thomas Johns, my great-great-great-grandfather, brought to this country against his will, stripped of freedom but never stripped of faith. Though the system tried to break him, it could not break his spirit. Out of oppression, God still called him. Out of struggle, God still used him, and he became a Baptist minister — preaching hope in a land that had denied him dignity.

I often wonder what sermons he preached, what prayers he prayed, what tears he cried when no one was looking. What I do know is this: his resilience runs through my blood. His faith echoes in my calling. His obedience made room for my opportunity. I stand today because he stood then.

To my parents, Artie Sr. and Gracelene — I wish you were here to see this day. There are no words deep enough to express what you mean to me. You sacrificed so I could strive. You prayed so I could persevere. You corrected me, covered me, and constantly reminded me that quitting was never an option. Every page of this dissertation carries the fingerprints of each of my ancestors. Every milestone in my life carries your investment. Though heaven holds you now, I feel your presence in this moment. I hope I have made you proud.

This achievement is not mine alone. It belongs to a lineage that survived the unimaginable, believed the impossible, and trusted God through it all. I am the evidence of their endurance. I am the fruit of their faith. I am the continuation of their courage. And for that, I am forever grateful.

ILLUSTRATIONS

Figures

1. Map of Modern-Day Turkey 30

2. Spiritual Leadership Model 61

3. Age-Group Demographics 125

4. Active Participants 126

5. Involvement in Spiritual Leadership 127

Tables

1. Biblical Foundations Scripture Text 25

2. Definition of Mentor vs Gatekeeper 58

To lose one's memory is to lose one's past, to lose one's past means to be rootless, insecure, unable to form assured relationships. A person suffering from amnesia has lost the sense of identity which enables him to make such relationships.

—Andrew F. Walls, *The Missionary Movement in Christian History*
What the Bible Says About Leadership

INTRODUCTION

The church is the one place that God has given a mandate. To not only make disciples but also be led by God's Word. Many in the church equate secular leadership to that of spiritual leadership. Secular leadership is about authority or governance, and there is no respect for those to whom they lead. Secular leadership's end state is to complete the mission at any cost. Spiritual leadership is about a higher calling from God. The church is failing in its ability to comprehend the profound biblical principles that were inherent in its being when Jesus said, "Upon this rock, I will build my church, and the gates of hell shall not prevail against it" Matthew 16:18. This scripture highlights the goal of this project to define what the role of gatekeepers is and should be.

There are two ways to define the role of gatekeepers. It can be positive or negative. In a positive sense, we can define a gatekeeper as someone who protects against harm. An example of this is the priest in the Old Testament (1 Chronicles 9), which helps illustrate that the priest's role was to guard the temple gate to ensure purity in worship. A negative gatekeeper restricts access to knowledge and prevents future leaders from advancing and from believing in maintaining power for themselves. The negative gatekeepers are most evident in the New Testament. Jesus rebuked the Pharisees, who regarded themselves as the spiritual authority.

J. Oswald Sanders, in his book Spiritual Leadership, makes a profound statement. "Often the crowd does not recognize a leader until he has gone, and then they build a

monument for him with the stones they threw at him in life." In society today, we are finding more and more churches that do not want spiritual leaders but spiritual pawns. They believe it is not important to seek God for direction and wisdom. Proverbs 16:1-3 (NRSV) says, "The plans of the mind belong to mortals, but the answer of the tongue is from the Lord. [2]All one's ways may be pure in one's own eyes, but the Lord weighs the spirit. [3]Commit your work to the Lord, and your plans will be established."

When a leader makes the decision to follow God, it means that the leader is now sold out to what God has in store for them. History has proven that God's leaders have the ability to lead and conquer anything in those challenging times as long as they let God lead. Proverbs 16:1-3 gives the necessary direction and instruction for success. It can also be inferred that these leaders create more leaders through spiritual leadership, which empowers, enlightens, and envisions the needs of the community and church.

The question is, through these foundational chapters, to bring attention to the importance of spiritual leadership. There is an undisputable connection and theme throughout each of these four foundation chapters, which speak to the biblical passage in 2 Timothy 2:2, followed by a historical foundation researching and examining the life of Alexander Crummell, then a theological thought on Theology of Leadership, and finally the interdisciplinary study of Leadership and Mentorship. All of these have helped to prove and emphasize the need in our churches today for spiritual leadership and mentorship and reduce the number of negative gatekeepers.

In the Biblical Foundations chapter, we examined Paul, who initially was a gatekeeper, negatively, as Saul was doing what he could to derail the ministry as a prosecutor of the Word. After his Damascus Road experience, Paul became a great

example of what spiritual leadership looks like. He took under his wings a young lad by the name of Timothy, helping him not to be afraid and to stand boldly for the purpose of ministry. Paul also brought attention to the fact that spiritual leadership is not valuable until it is passed on to others, future leaders.

In the last letter of Paul, while he was in prison and waiting for his demise, he found it important to encourage others, and in this case, he set out to encourage Timothy. Paul epitomized Spiritual leadership, providing sound doctrine and encouraging Timothy, despite the persecution, hardships, and challenges, to stay faithful to the cause of Christ. Paul also challenged Timothy to guard himself against false teaching and distractions. It is also important that God's Word be maintained with integrity and purpose. As Paul now has a transformative attitude, which leads to leadership and the ability to be an informative mentor, he makes it clear in 2 Timothy 2:2, which states, "And what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well." Again, Paul is reminding Timothy not to hold the information that has been taught to him but to share it while also protecting it from those who desire to kill the vision and Word of God. Paul taught that leadership and mentorship were generational in nature. 2 Timothy 1:3-7 (NRSV) demonstrates this,

> I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. 4 Recalling your tears, I long to see you so that I may be filled with joy. 5 I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. 6 For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands, 7 for God did not give us a spirit of cowardice but rather a spirit of power and of love and of self-discipline.

In the Historical Foundations chapter, selecting Alexander Crummell was a Godsend. While I did not know much about him initially, I recognized that he connected

significantly to the well-known African American figure W. E. B. Dubois. Crummell was much like Paul. Crummell was mentored by his father, who was a slave, and his mother was a freed person. Crummell realized at an early age that there was a call on his life, and because of this call, he was able to use the gift of preaching and teaching to reach those who were lost and to mentor future leaders. Crummell was an educated African American who believed that despite racism and rejection as an African American, he would continue his call as a minister.

As a mentor, Crummell believed that the only way to encourage many Blacks to strive for excellence was to mentor them. Crummell also believed that mentorship comes when future leaders are empowered and given the same tools across the board. Crummell, just like Paul, understood that as a leader, the leader has to endure struggles for the sake of the Cross. There were many negative gatekeepers in the life of Crummell. Again, living during the emotionally dramatic time, there were many who told Crummell, because he was African American, that he did not have a right to an education. He was also told that he could not preach in certain churches. These gatekeepers could have derailed and caused Crummell to give up, but he continued. Crummell, in turn, became a positive gatekeeper because they protected the integrity of the church.

The Theological Foundations chapter presents a threefold understanding of the theology of leadership: servant, shepherd, and transformational. This framework encourages a comprehensive approach to leadership and emphasizes service, guidance, and positive change. This means putting the needs of those one leads above one's own. Jesus tells us in the scripture in Mark 10:45, "For the Son of Man came not to be served but to serve, and to give his life a ransom for many." We are to be just like Jesus and

think more highly of others than we do of ourselves. Spiritual leadership in this theological discussion brings to light the need for a shepherd's heart.

The Interdisciplinary Foundations chapter explores transformational leadership theory in the context of empowering spiritual leadership and dismantling barriers established by gatekeepers. This aspect of the body of Christ has often been undervalued and has fallen short in cultivating leaders for the next generation of the church. This is where the role of gatekeepers becomes significant.

The Project Analysis chapter details the methodology used for data collection, providing a summary of the implementation process and the final analysis of the gathered data. This section presents an overview of the insights acquired, with a particular focus on spiritual leadership and mentorship. The objective was to aid leaders in this context in cultivating a deeper understanding of leadership grounded in God's Word, rather than relying solely on their own intellect.

It is anticipated that with the appropriate training, participants will evolve into spiritual leaders and positive gatekeepers. This transformation will pave the way for the emergence of future leaders and advocates of positive gatekeeping. Consequently, it will benefit all individuals aspiring to take an active role in spiritual leadership and positive gatekeeping. Through this journey, it is hoped that participants will learn to reject negative gatekeeping and embrace a more optimistic future. The subsequent chapters will explore the foundational components necessary to achieve this goal.

CHAPTER ONE

MINISTRY FOCUS

Introduction

The chapter will help bridge the gap between my ministry journey and the context I serve. After taking the time to examine my context and my spiritual journey. A correlation has led me to this context. This is an opportunity I needed in my life. After extensive discussion and deliberation, we will see a great need for healing and revival within my context. A significant number of churches on life support are struggling to survive, unwilling to undertake the steps required to be reset, restored, and renewed, and would rather remain flat-lining than give life to the future church. I aim to articulate the need for self-examination and to develop a realistic revival plan to revive the dying church.

Context

Mount Zion Baptist Church of El Paso, Texas, is a church in far West Texas that has stood for more than 100 years, providing a foundation for many African Americans who moved to the area through connections to the United States Army and the Civilian Conservation Corps (CCC). The CCC program was a part of the New Deal under President Franklin D. Roosevelt. The CCC program was to be an uplift after the Great Depression, and it allowed single men between the ages of eighteen and twenty-five to

enlist in work programs to improve America's public lands, forests, and parks. The men were able to send money back to their families. Some moved their families to the area for a new way of life. Mount Zion is a National Baptist Convention USA, Inc. member, and the church is heavily involved in denominational work on all three levels. Mount Zion is an active Texas State Baptist Convention, where the pastor is on the moderator's staff. The church is also a part of the Original West Texas District Association (The oldest District Association in the State of Texas, with over 138 years of existence). The pastor and several members are on the moderators' and the congress staff.

Mount Zion is in the area of the city that was once a significant African American community and is now home to many Hispanic and Mexican American residents, mostly first- and second-generation immigrants. The only reminder of this community being the black mecca of El Paso is the existence of five churches: Second Baptist (The oldest Baptist Church in the city), Shiloh (the second oldest Baptist church in the city, Mount Zion (the third oldest), Visitor's Chapel AME and Phillips Chapel (This was a stopping place on the Underground Railroad). There is also a historic preservation center, the McCall Neighborhood Center. Most African American archives are stored here since the city has no museum. The context is also home to the oldest NAACP branch in Texas, #6175.

Mount Zion's motto, outside the church, states it is the "Community Church with the Community at Heart." Mount Zion attempts to meet the community's needs regardless of race, creed, and ethnicity. Thom Rainer describes the church setting: "Churches that do not reflect the community are called ex-neighborhood churches. The nomenclature is

telling. The church is not in the neighborhood; only the building is."[1] There is a great need for the church to embrace those who were in the community

Context Demographics

The demographics of my context expand over what is known as the seven generations. An essential aspect of these groups that we should remember is that they all have distinct attitudes. We must appreciate each generation, understanding that they all vary in their perspectives, behaviors, expectations, habits, and triggers. Having an awareness of this can help us tailor our opportunities to communicate with each other, regardless of the task, the relationship, family, friends, or coworkers. It is essential to glean that good relationships are based on understanding ourselves and others. In our context, the age ranges from two to 102 years old. Below, you will see the breakdown of the generations based on the following categories:

- The Greatest Generation – 1901-1927
- The Silent Generation – 1928-1945
- The Baby Boomer Generation – 1946-1964
- Generation X – 1965-1980
- Millennials – 1981-1996
- Generation Z – 1996-2012
- Generation Alpha – 2013-2025[2]

A significant contribution of this variation of these generations is that we must ensure that we don't allow age differences to divide us but to unite us. The median age is

---

[1] Thom S. Rainer, "What Do You Do If Most of Your Church Members Do Not Live in the Community?" *Church Answers* (12 Aug. 2019), https://churchanswers.com/blog/what-do-you-do-if-most-of-your-church-members-do-not-live-in-the-community/.

[2] Miranda Allen, "Who Do You Think You Are? Seven Generations to Choose from – TheActiveAge." *Theactiveage.com*, (9 Aug. 2018), https://heactiveage.com/who-do-you-think-you-are-seven-generations-to-choose-from/.

fifty-four years. There are 100 active members and more than 150 members on the roll. The church's substantial female population in that group consists of widows, divorced, and singles. There are approximately thirty couples in the congregation. The youth population in our context is mostly Generation Alphas.

This once vibrant church started to decline around the twenty-sixth of his thirty-two-year tenure as the longest-serving pastor. This was because the pastor's health and the ability to lead also had caused the church to experience a remarkable decline in membership, and some were vying for power. There were many facets rising against the other. The love of God was not there. The Word God tells us in Revelation 2:4-5 that the church does not lose its first love. Somewhere along the way, the church forgets that it's not about us individually but the body being edified.

> Experience tells us that we can only love because we are born out of love, that we can only give because our life is a gift, and that we can only make others free because we are set free by Him whose heart is greater than ours. When we have found the anchor places for our lives in our own center, we can let others enter into the space created for them and allow them to dance their own dance, sing their own song, and speak their own language without fear.[3]

For more than 105 years, the church has had sixteen pastors, with the longest serving being over thirty years. It has built four worship centers and is in the process of a new 3.5 million-dollar building project that will expand its reach further into the greater El Paso community.

---

[3] Henri J. M. Nouwen. *The Wounded Healer: Ministry in Contemporary Society* (London, UK: Darton, Longman & Todd, 2014), 25.

Ministry Journey

I understand who I am, and the things that I have been through have shaped me as a person, as a preacher, and most importantly, as a survivor of the pain of my past. The discomforts of my past have caused me to be like many others who carry the bitter torch of hatred, malice, and anger. I have taken these lemons and found the sweetness of the Holy Spirit to make spiritual lemonade. I remember what Henri Nouwen said: We must be wounded healers. Taking the pain and hurts of our past and using them as catalysts for healing and change.

As a child who, at six, desired to be a part of the body of Christ, I sought to give my life and my gift to God. I loved to sing, and that was where my journey began. I remember asking my mother if I could join the choir. At that time, there was no choir for youth, so my sister and I and the pastor's daughter were the only ones who were age six; all the rest were in their teens and twenties. Fast forward to when I was fourteen, after moving from Milwaukee to Chicago and now living in Atlanta, I attended a church, unlike the ones I had previously attended. This church was old and lifeless. The church was stuck in the nineteenth century. That was unbelievable.

There was Sunday School every Sunday, but worship was only on the first and third Sundays. The pastor only comes once a month. The other Sunday, you would get an associate who would never be called to pastor. The third Sunday of October was election Sunday. If the members liked the pastor they voted in for the year, they would stay; if not, they had enough votes to relieve him of his duties. One year on that election Sunday, I remember the youth wanted to have their musician, and the church musician was not with what the youth were doing. We all got together, and they first told us that youth

could not vote. Some of the parents and other members sided with the youth, and the youth made a change. Fighting for these things was something that I did not know anything about, and I watched people fight in church. One of my friends asked if I wanted to go to a church across town. We met up and took the bus across town. Eventually, we both joined that church. I was tired of being in an old church with no life. Yes, at fourteen, I understood that God had great plans and desired better. Through this experience, my relationship with God developed and allowed me to demonstrate my understanding and commitment to the Gospel ministry. I believe that is why my ability to transcend the hurts and pains comes from my love for God and God's love for me.

Fast forward to my time in college. The church I attended was very traditional and, again, had many older people who were obstinate. A young deacon brought many college students to the church, but they often faced opposition. It was after the tragic death of the deacon that many of those people left to find a place to worship that would meet them at the point of their needs. After graduation and completing basic training, graduating from college, I made it. There were times when I did not think I would make it. Praise God for helping me through all the storms and difficulties I encountered. Financial academics and a host of other things. I arrived in Atlanta, took a few days off, and sought a job.

I was back to where I was before I enrolled at Savannah State in my mother's house with no real job and needing to have my own. Well, it was now July, a month, and no success finding a job. I was a college graduate with a degree in accounting and received rejection after rejection due to my lack of experience. I wanted to change my name to Experience (smile). It was our family reunion weekend, and fortunately, it was in

Atlanta. It was great to see family, many of whom extended congratulations on graduating from college, and a few gave monetary gifts. I talked with two of my cousins in the Army, and they asked how the job hunting was going. I told them not well. They asked me if I had thought about going into the military. Knowing that while I was in college, I had an opportunity to join the ROTC. I did not like it, and I got out. So military, hmmm. I do not think so. I have student loans to repay, and my grace period will end soon. So, my cousin Calvin and his brother Carl suggested I go into the National Guard/Reserves while I search for employment.

The Monday after the reunion, I called the recruiter, and he was prompt to pick me up for the MEPS (Military Entrance Processing Station). I took the entrance exam and did well. When I met with the Staff Sergeant who helped me select my job, he asked, "What do you want to do?" He mentioned that with a GT score of 120, I qualified for most top-level jobs, even as a private. My goal was to gain some experience in accounting, so I chose finance. Because of that, I received a bonus and loan repayment. Look at God: With my student loans coming due soon, I was able to have a cushion. Everything happened so fast that I did not know what to think; here we go: I was on my way to basic training. It was hectic, and I was leaving the next day. Tuesday morning arrived, and I was on my way to Fort Knox, Kentucky. The strange thing is, if you took me there now, I could not tell you anything about the place. It was almost midnight, and we were filling out paperwork, getting our linens, and preparing to bed down. By the time we finally got in bed, it was three a.m., and we had to be up by five. The drill sergeant came through with a trash can to wake us up. As I got up, I asked myself what I had gotten myself into.

The day began by making our bunks and preparing breakfast. After breakfast, we went to get our uniforms and the equipment needed for the next twelve weeks. We then had to take the preliminary physical fitness test, which required ten push-ups and twenty sit-ups. I moved on to the next station, collecting the rest of my gear and learning how to put it together. We arrived at the barracks first, allowing us to choose our bunks and set up our wall lockers. I was selected as the platoon guide, a role that came with great responsibility. I needed to ensure our platoon was ready for each task. Fast forward, and we were in full training mode. I kept wondering why I was here, and God still had not answered. In the early mornings, I thought about how to ensure we were ready for the day by the time the drill sergeant arrived. I would wake up around three-thirty to make sure I got the rest of the platoon up and out.

When there was a special task, I would lead my platoon and often took charge for the Company as well. I was responsible for marching anyone who wanted to attend chapel service there and back. Some of us would go early to practice singing in the choir. Others had the chance to read scripture, participate as ushers, or take on whatever tasks were available for the service. Throughout training, we continued to seek God, wondering about our purpose and why we were there. I found myself leading a Bible study with some guys from our platoon. One night, after lights out, we were in my room when the Company Commander came through after the drill sergeant had left. He asked what we were doing, and I stood up and told him we were having a Bible study. He paused for a moment and said, 'Okay, hurry up and get into bed.' I knew the next morning I had probably get in trouble for being up, especially since the Commander had

caught us. However, nothing happened, and fast-forward to family weekend: many of us didn't have family, so we all hung out together.

We returned to the barracks after shopping and having some good food; the drill sergeant let us get our civilian bags out and repack them. I was sitting in the latrine washing my clothes, and I was all by myself, and I asked God if I would ask this question again. I had my Testament Bible sitting right next to me, and I opened it up and turned to 2 Timothy 4: I charge you therefore, God, and these witnesses to preach my Word be prepared in and out of season. I said Oh no, this has to be wrong. I know I asked you a question, God, but the answer was not to my liking. I got on the phone with my pastor back in Savannah, and I told him I thought that I had been called to preach. He said to me God bless you, my son. Keep praying and seeking God. We were back to training on Monday, and more was coming.

We were going through our final test and would gather the guys who were willing to have prayer before each exam and test. Most of us passed, and some of the others who were with us came to me later and asked me if I would pray before the retest. Praise God they all passed the retest, and we all graduated Basic Training. After completing Basic Training, it was time for Advanced Individual Training (AIT). AIT was at Fort Benjamin Harrison, right outside Indianapolis, Indiana. Here, you would go on to obtain the skills you would use in the day-to-day work environment.

We were still under close watch for the first four weeks of AIT; we had to wear our uniforms seven days a week and could only go to certain places. When I got to my barracks, I had our first formation. The Drill Sergeant assigned to our platoon called my name. I thought I was in trouble. I came to find out that I was the student platoon leader

for my section. I did not know how this happened. I asked several times how this happened or how they made the selection. I had the responsibility again to march the platoon to meals and class. I also had to ensure that at every formation, I knew the accountability stats (who was on sick call, who had duty, etc.). I had family in the Indianapolis area, but I attended worship on post until the restrictions were over.

There was a gospel service, and I felt more comfortable because it resembled worship at home. Non-chaplains led this service, but they were ministers. I attended the first Sunday at Fort Benjamin Harrison; it was Veterans Day weekend, and I couldn't find anyone to accompany me. Everyone had gone to the club the night before. I met the lead minister, and here we go again; his first question to me was, "Are you a minister?" I replied no. He said there is a call on your life. I didn't let him know what I was wrestling with. I returned the following week and enjoyed the worship. Let me rewind a bit. My classes had started, and we were going through our instructional period. The course was on a fast track because we had two courses in one, dealing with finance and accounting. I was grateful that I was gaining skill sets that would hopefully make me more marketable.

I completed my first two exams, scoring 100 percent on each. Well, I am off to a great start. We had two more exams before the Thanksgiving holiday. My roommate did not do well, so I tried to get him to study with me. All he wanted to do was party, and he was often late for room check or curfew. So here we are: the top student and the lowest performing student in the class as roommates. Everyone looked at me, asking why I didn't try to help him. I did try, but partying was his priority. I led study sessions for the class, but he never attended; eventually, he was recycled. I managed to maintain my top spot throughout the entire class, only missing one question and finishing with a 99.9. I

received numerous awards and gifts for finishing first, including a desk pen set that I had for a long time until recently. It had the inscription, “Lead by example; you never know who is following you.” Those words still resonate with me today. I strive to be the example that everyone needs me to be.

Well, it was close to graduation, and I attended the service on post one last time; it was then that I answered the question that the service pastor had asked me a few months earlier. I told him I believed I was called to the Gospel ministry but was afraid. He told me that I had nothing to be afraid of. He allowed me to do the altar prayer that Sunday; surprised and nervous, I did what I was taught: talk to God. Well, it was time to leave Indiana and return to Georgia. I returned to this same church, knowing it was on life support. I was licensed and ordained in this same church as a young man, hoping to help bring some of the life I experienced in my early years in college. After getting married, we stayed with the church until I completed seminary. Getting accepted and preparing for this journey was one I did not know how it would work out.

Well, it was time to begin this journey, and what I had was five hundred dollars and a vehicle with things I needed. Well, I arrived in Atlanta on the campus of the Interdenominational Theological Center, excited with anticipation. I first met Mrs. Armstrong. She was the administrative assistant for the Morehouse School of Religion. She gave me my room key and welcomed me to the school. We started orientation; as we went through the process, we all stood together at the new student convocation, and wow, the power of God moved. It was now time to get registered. I received my classes and had to go to the business office to arrange how I would pay. I only had 500 dollars, and I

had to make a deposit on my room, pay tuition, and buy books; oh yeah, did I say eat and get personal items?

Well, thank God my Church would send me money as a stipend. So here I am in the business office and go into the business manager's office. I was told Mrs. Johnson would not accept any reason except for having a monthly or weekly plan to pay. I did not have either. I pleaded with her and convinced her that I would pay in full by the end of the semester. Well, during the semester, I could obtain not one job but two. One was at K & G Menswear, and the other was at a local church where I was serving as a youth pastor. I reached the end of the semester, and I still did not have enough money to pay, so I had to talk with Mrs. Johnson again. I told her I knew that I promised I would be able to pay, but I could not. I am going to get the money and pay my debt. Mr. Maxwell, for some reason, I am going to trust you. Again, this was something this lady did not believe in; if you did not have the money, you would not stay in school.

Mrs. Johnson signed off on my form so that I could take my final exams and register for the classes for the following semesters. I got through the holiday and started. Class and I were able to apply for a loan and other aid that semester and received the money. I was also offered a resident assistant position, which gave me free room. Things worked out well, and I started my second year of seminary and found out that we were expecting our second child, so I had to decide: do I stay in school or go back to Savannah? Well, talking to my wife and pastor, I stayed in school. The baby was due in April, so I made it through the first semester and would travel home every other weekend. I was convinced to run for Student Christian League (SCL) President during the second semester. The date of the debate and election was the week our daughter was

expected since we knew it was a c-section. I recorded my debate questions and voted before leaving.

On April 1, the evening of the birth of our daughter, I got a call and was told that I had won. I returned to finish the semester and prepare for my last year. We received congratulations from the President of the Seminary and each dean for their support. We were off to a great year. Even here, I found myself taking an old, broken system that was not producing results and helping to bridge the gap between denominations and relationships within the school and the administration. We moved away from the area and found it challenging to be effective due to the forty-five-mile commute, so we united with a church closer to where we lived and, again, a church with the same pertinacious type of people. God, why am I meeting the same challenge?

A change came as I entered Active Duty as an Army Chaplain. There was a refreshment, and my family found a space to learn about God and understand what God had for them. Being deployed and in Garrison (on post), it was refreshing and rewarding to feel God's presence in ministry again. Well, ministry life has changed now that I am sitting in the seat of servant pastor. We arrived in Germany, and things are going well, getting settled into life overseas. I am assigned the pastorate to the Gospel Service on the post. I was told you have just preached since you have been here for only three years. We will take care of everything else. Initially, this would be great with my other responsibilities. The truth of the matter was that these were lay ministers who had positioned themselves to be the pastors. As a pastor, I knew it was my responsibility to God and all who were a part of the congregation. Change was one of the hardest things for them, and I was reminded of how I grew up with no desire to change and wanted to

remain the same. After the shock, some left, and the others stayed, and the chapel congregation began to grow.

Well, during this tour, I deployed and again was responsible for the Gospel service and was told the same thing. I was told we don't need you; we have a pastor. I was initially taken aback due to the understanding of how the chaplaincy operated. The provision is if there is a chaplain, they are responsible for the spiritual and moral life of the Soldiers and others under their care. The person who told me this was a Non-Commission Officer who had started a church on the post where he was stationed and did not have respect or love for chaplains. He told me that he was not allowed to preach or teach. I told him I was not like those he might have encountered. Well, he had the service for a few months, trying to get others not to participate in a protest. The spirit of God was moving even though we had lost some Soldiers on the battlefield and suffered some injuries. There were testimonies of protection and salvation. Not being on the side as the pastor had I experienced this kind of opposition in the congregation against the pastor.

Fast forward, my greatest challenge as a Pastor in the military was while I was stationed at Fort Bliss. Initially, I was given the task of a staff chaplain and the assistant to the Senior Pastor. During this time, the current pastor was causing the once largest service on the post, with over 300 plus members, to be reduced to less than 100. After two years, I was assigned as the Senior Pastor. I met with some opposition to change; the retired congregation members told me they would not change. The congregation was fifteen percent Soldiers and families and eighty-five percent retirees. In this role, I led the building the largest chapel on the post and moved our congregation to the new chapel. In the first few months, we found ourselves seeing exponential growth. We grew to over

200 persons in attendance. Beginning a Sunday School and youth programs, we watched that same 200 grow to over 500 in the service, then reversed where there were more Soldiers and Families than retirees.

As I transitioned out of the military, I did not want to pastor anymore and not in the civilian church. The day I relinquished my role as pastor to the service, the chapel was invited to be a part of a church's ninety-eighth Anniversary, and I was asked to be the worship leader. At the same time, we were sitting in the pulpit, waiting for the service to start. God's voice told me, are you ready for next year? I had no thought or desire to remain in El Paso, Texas. We were waiting for our high school senior son, who planned to move back to Georgia. At that time, I shared this with no one, not even my wife. I began to pray and ask God for more understanding of what was revealed to me. I continued to pray and ask God, for I had not been in a pulpit preaching during the next six months.

I had attended the church twice before accepting the call to the pastor role. God showed me that the church was in remarkable decline and was on its way to its demise. I begin to pray and ask God what I can do. I felt like Gideon was asking for a sign. Well, two signs were given, and both people asked whether I applied, and my answer was no. The first person was the former pastor, who told me he was praying and God had revealed me to him. The second was a young lady who attended the church. I did not even know who she was—not expressing what God spoke to me. I still would not say anything. I was interviewed and was the one candidate brought before the church. I was voted the sixteenth pastor of Mount Zion Baptist Church of El Paso. Fewer than thirty people were in the pews the first Sunday in the pulpit. I ask God what have you gotten

me into. In the first six months, I did twelve funerals, and I was wondering if I was called to the church to prepare it for its demise.

In 2018, the church was excited due to its year-long centennial celebration. The church began to grow, and most members who left returned. It was not until 2019 that we were blessed with brand new converts and candidates for baptism. It was also in 2019 that we dedicated ten babies, all of whom are now turning five years old, giving new life to the youth ministry. The year 2020 had come, and we are excited that God is leading in a new direction and vision for the church. I received a call from the president of the interdenominational ministerial alliance. To come to a press conference given by the mayor of El Paso. We were arriving and wondering what was going on. The mayor began to speak and say that the city would be shut down due to the COVID-19 pandemic. At this point, I called the leadership together and informed and brainstormed how to continue providing ministry to our congregation. Many churches had significant outbreaks after having funerals and other large gatherings. The hand of God was upon our congregation because just a few days before the pandemic shut down, we just had the Homegoing Celebration for the pastor emeritus, and it was a standing room only. No one developed the COVID-19 virus or died.

It was here that we had to develop ministry out of the box. Creativity became the buzzword in our context. We had used Facebook for some time and had our conference line. Later, we began using Zoom and had the opportunity to teach some of our Elder and Silent Generation how to use social media and become more technically savvy. It was a way to help those in our context understand that even though the church doors were closed, the church was still open. For many, this time allowed them to quench their

spiritual thirst. As a pastor, I had to pray and ask God to encourage the church even in the time. During the pandemic, there were many days that we wondered if this was the end and if there would continue to be a church as we once knew it.

Develop the Synergy

The need for churches to investigate their existence is viable and is the church is obligated now more than ever as we come out of the pandemic of 2020. Now we are three years into the post-pandemic era, we need to examine our churches, as many churches are finding themselves barely surviving. Matthew 9:37-38 becomes a part of the need and empowering factor in bringing the church out of what the pandemic produced, which was a spiritual coma and spiritual paralyzation. As we see this, we do not give up on the church and think that we take on the onus probandi but understand that when we trust God through Jesus Christ, we will work to build or rebuild the church. "Christian leadership is a dead-end street when nothing new is expected, when everything sounds familiar, and when the ministry has regressed to the level of routine."[4] I bring my skills and the ability to think outside the box to this project.

Conclusion

In conclusion, I hope this project develops an instrument and program to help churches identify the community's needs. It is also expected that after participating in the project, most participants will see and act upon the need to make the changes necessary to bring community and revival. The general premise is to have a series of workshops and

---

[4] Nouwen, *The Wounded Healer*, 55.

provide discussion questions to generate conversation and possible solutions. The available plan is to establish three data collection methods to collect data on what they learned and how the training informed them. Again, Henri Nouwen says it best with these words:

> Through compassion, it is possible to recognize that the craving for love that people feel also resides in our own hearts, that the cruelty the world knows all too well is also rooted in our own impulses. Through compassion, we also sense our hope for forgiveness in our friends' eyes and our hatred in their bitter mouths. When they kill, we know that we could have done it; when they give life, we know that we can do the same. For a compassionate person, nothing human is alien: no joy and no sorrow, no way of living or dying.[5]

Having a love for God and the church will help to move the seat of complacency to that opportunity to thrive and build a community ready to tackle most of the problems that plague our communities today.

---

[5] Nouwen, *The Wounded Healer*, 31.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

What does it take to successfully lead a church? Does it require that you be a certain age? Do you have to be a well-versed leader in your secular job? Successful spiritual leadership in the church does not come from legacy (father, grandfather was a preacher or deacon, mother or grandmother was an evangelist or missionary). All that your foreparents held positions in the church. Is that an automatic position that generations who follow will receive? Knowing and understanding when the team tries to win is essential in racing, especially in a relay race. Timing is important, and communication is necessary to claim victory. Each baton pass will give the team a victory or a defeat. It is often the feel of each member's steel or aluminum baton. In society today, staying in the winner's or victor's column is difficult because too many of those who call themselves mentors hold the baton far too long. Those who initially would be considered mentors are turning into gatekeepers. A mentor is a trained advisor with the experience to guide and lead.

A gatekeeper is defined as a person or thing controlling access to something.[1] Many in the worship community have tried to control everything that is going on in the

[1] Pamela J. Shoemaker and Timothy Vos, *Gatekeeping Theory* (Routledge, 2009), https://doi.org/10.4324/9780203931653.

church. Many will hold positions literally until they are close to or dead. Those that are gat are more prevalent since life expectancy is becoming much longer. The life expectancy of most is now averaging over 76.33 years. There are those who, even in their everyday work life, have retired but hold on to their positions well beyond retirement age. We do not want to count anyone out, but some must pass the baton. In doing so, there is an opportunity for fresh and invigorating ideals. The need for a movement does not and should not only use age as a factor in what wisdom looks like. There may be many who have been around the church for many years and yet have not experienced communion with God. A relationship that has total dependency on God is what is missing in today's churches. The fear that is found in most churches is that respect for age outweighs spiritual maturity. There is a surge of those who may come from other faith communities that rely on an authoritarian leadership style, as we see in many different religious sects. God has used many throughout the Bible to show how to lead and to be led by the Spirit of God.

Paul lends us one of the most outstanding examples of being a spiritual leader. An example in the Holy Bible that is felt to have the necessary contribution to the leadership model demonstrated by Paul can be found in 2 Timothy 2:1-19:

Table 1. Biblical Foundations Scripture Text.

2 Timothy 2:1-19 NRSV	2 Timothy 2:1-19 NLT
[1]You then, my child, be strong in the grace that is in Christ Jesus,	[1]Timothy, my dear son, be strong through the grace that God gives you in Christ Jesus.
[2]and what you have heard from me through many witnesses entrust to faithful	[2]You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other

people who will be able to teach others as well.	trustworthy people who will be able to pass them on to others.
[3]Share in suffering like a good soldier of Christ Jesus.	[3]Endure suffering along with me, as a good soldier of Christ Jesus.
[4]No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer.	[4]Soldiers don't get tied up in the affairs of civilian life, for then they cannot please the officer who enlisted them.
[5]And in the case of an athlete, no one is crowned without competing according to the rules.	[5]And athletes cannot win the prize unless they follow the rules.
[6]It is the farmer who does the work who ought to have the first share of the crops.	[6]And hardworking farmers should be the first to enjoy the fruit of their labor.
[7]Think over what I say, for the Lord will give you understanding in all things.	[7]Think about what I am saying. The Lord will help you understand all these things.
[8]Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel,	[8]Always remember that Jesus Christ, a descendant of King David, was raised from the dead. This is the Good News I preach.
[9]for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained.	[9]And because I preach this Good News, I am suffering and have been chained like a criminal. But the word of God cannot be chained.
[10]Therefore, I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory.	[10]So I am willing to endure anything if it will bring salvation and eternal glory in Christ Jesus to those God has chosen.
[11]The saying is sure: If we have died with him, we will also live with him;	[11]This is a trustworthy saying: If we die with him, we will also live with him.
[12]if we endure, we will also reign with him; if we deny him, he will also deny us;	[12]If we endure hardship, we will reign with him. If we deny him, he will deny us.
[13]if we are faithless, he remains faithful—he cannot deny himself.	[13]If we are unfaithful, he remains faithful, for he cannot deny who he is.
[14]Remind them of this and warn them before the Lord that they are to avoid wrangling over words, which does no good but only ruins those who are listening.	[14]Remind everyone about these things, and command them in God's presence to stop fighting over words. Such arguments are useless, and they can ruin those who hear them.
[15]Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.	[15]Work hard so you can present yourself to God and receive his approval. Be a good worker, one who does not need to be ashamed and who correctly explains the truth.
[16]Avoid profane chatter, for it will lead people into more and more impiety,	[16]Avoid worthless, foolish talk that only leads to more godless behavior.

[17]and their talk will spread like gangrene. Among them are Hymenaeus and Philetus,	[17]This kind of talk spreads like cancer, as in the case of Hymenaeus and Philetus.
[18]who have swerved from the truth, saying resurrection has already occurred. They are upsetting the faith of some.	[18]They have left the path of truth, claiming that the resurrection of the dead has already occurred; in this way, they have turned some people away from the faith.
[19]But God's firm foundation stands, bearing this inscription: "The Lord knows those who are his," and "Let everyone who calls on the name of the Lord turn away from wickedness."	[19]But God's truth stands firm like a foundation stone with this inscription: "The Lord knows those who are his," and "All who belong to the Lord must turn away from evil.

As an excellent introduction to our discussion, many in the worship community are more about being gatekeepers than leaders. Today, there is a great need for each person to be honest with themselves and know when they are in this position and realize the struggle or the lack.

The Book of 2 Timothy, which is known as a part of the Pastoral Epistles, provides for the need to show Christians the importance of sharing one's faith and the need to provide mentorship through demonstration and action. It is ultimately even more critical and significant that the baton be passed on to those gaining understanding and success in the faith. Through this chapter, it is hoped that with these verses, the appreciation and insight for many currently in the context will lead them to look deeply with the end in mind and make a difference by not blocking or even making stagnant the opportunity for faith and works to grow the kingdom of God. It may even be asked why they chose this dynamic duo. Many may not think that they are pastors, but each person, in their way, is a pastor, a teacher, and the like. As you examine and process this particular pericope as a person of faith, do you consider yourself an impediment or obstacle to the movement forward of God's work in the kingdom, or do you consider

yourself a catalyst and agent of the advancement of the kingdom of God. Which one are you?

Paul provides a great example of what is needed to leave a lasting impression on those whose lives he has touched. Throughout this chapter, we will look at how Paul left a spiritual legacy for those who had a desire to follow him and emulate the Spiritual leadership necessary to preach and teach his new disciples how to make even more disciples, and how it is important today to do the same. Many times, we find ourselves involved in issues and situations that really do not need our attention, and our focus becomes distorted, and we lack the energy to hear and be led by God.

This passage acknowledges the relationship between Paul and Tiomthy. Paul pens this passage while in prison and Paul takes the time to pour into Timothy all the wisdom and knowledge he can and provide the young protégé. Much of what Paul was sharing with Timothy can be used today. There were many challenges that the early church was dealing with, that Paul was warning Timothy about and how to guard his heart and mind. It was also instructions for Timothy to understand his responsibility as a disciple of Jesus Christ. Paul also continued to emphasize to Timothy the need as a leader to stand on his convictions which who be unshakable and one must gain great strength

Historical and Cultural Background

Second Timothy is part of what is known as the Pastoral Letters, which also include 1 Timothy and Titus. The setting of 2 Timothy is centered on Paul's ministry in

the Roman prison.[2] Just as Paul had been imprisoned many times, something was slightly different. These writings were intended to be personal writings to both Timothy and Titus. Those who had supported Paul previously became increasingly discouraged, while Paul himself was becoming increasingly encouraged. Knowing that he might be executed, Paul knew it was essential to ensure those he had been mentoring. It seems that much of what was written in 1 and 2 Timothy has some parallels. There are parts which do not. 2 Timothy 2:1-19. In this letter, Paul encourages and instructs his junior colleague on building up the churches now that the senior partner is passing from the scene and will no longer be available in person. Timothy will have to rely on his memory of Paul's teaching, and example of this can be found in (2 Tim 1:13-14; 2:1-2; 3:10-17) as well as whatever wisdom Paul can pass along now in this letter (e.g., 2 Tim 2:4-7, 15-16, 20-26).[3]

Examining the text, we find that it is in Ephesus, which sits on the western coast of Asia Minor and was the capital of the Roman province during the reign of Caesar Augustus.[4] The city of Ephesus was the setting for which the nineteenth chapter of Acts was foretold. On many occasions, Paul had an opportunity to minister to the Ephesians. Ephesus was established around 1000 BC and came under Roman rule in 133 BC.

---

[2] Philip H. Towner, The Letters to Timothy and Titus, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 2006), 1–5.

[3] David Arthur DeSilva, *An Introduction to the New Testament: Contexts, Methods and Ministry Formation* (Downers Grove, IL: InterVarsity Press, 2004), 734.

[4] A. Di Berardino, "The Historical Geography of Asia Minor at the Time of Paul and Thecla: The Roman Provinces and the Means of Communication," *Augustinianum* 57 (2017): 437–462.

Ephesus was located at the mouth of the Cayster River on the Aegean coast, in the Southwestern corner of present-day Turkey.[5] (See map below).[6]

Figure 1. Map of Modern-Day Turkey.

Of all the cities in the Roman Empire, Ephesus was ranked the third most significant, boasting a population of over a quarter of a million. The ethnic background of the citizens of Ephesus was as follows: Lydians, who were from the region and country in southwestern Asia Minor, named after its Iron Age inhabitants.[7] The Lydians were an apparently Indo-European people, perhaps related to the Luwians.[8] The Ionians, known to be the oldest Greek dialect, were able to occupy twelve cities in the Asia Minor region, with a native population of Anatolians and those of Jewish descent.

---

[5] R. F. Youngblood et al, eds., *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Nelson, 1995), 569.

[6] "Ephesus Turkey - Private Tours, Excursions, Airport Transfers," *Ephesus Turkey*, Los Picos Travel, 29 Jan. 2024, https://www.ephesusturkey.com/ephesus-highlights/.

[7] Richard E. Oster Jr., "Ephesus," in *The Anchor Yale Bible Dictionary*, vol. 2, ed. David Noel Freedman (New York, NY: Doubleday, 1992), 542–549.

[8] Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987), 669-670.

Ephesus was a major port during this time, but due to the harbor's inability to silt, it was sometimes impossible to significantly impact trade and commerce. Many buildings and significant structures were erected during this time.[9] One of the most significant was the Temple of Artemis, public squares, stadiums, gymnasiums, and theaters. One significant theater built into the side of Mount Pion accommodated about 24,000 people.[10] The Temple Artemis was also used as what we would call today a bank. Many of the financial transactions took place in the temple.

Context

This Epistle was written during the later days of Paul's ministry. It was written explicitly to Timothy as a way of mentorship and encouragement.[11] Paul knew that Timothy was having difficulty as he was ministering to Ephesus. Timothy's faith was becoming more and more diminished. Even though it was written to Timothy, there were others to whom Paul wanted to encourage and give guidance. It seems that Paul takes the time to provide instructions on passing on and teaching others how to minister. It is here that all of this is happening as Paul is in prison. Strangely enough, while in prison, he not only encouraged Timothy, but he also encouraged Priscilla, Aquila, and Onesiphorus, who was an Ephesian. Throughout the Epistle, Paul continuously emphasized the need for strong faith, sound doctrine, and leadership.

---

[9] Lexham Bible Dictionary, "Lexham Bible Dictionary," *Lexhampress.com*, 2016, https://lexhampress.com/product/36564/lexham-bible-dictionary.

[10] Lexham Bible Dictionary, "Lexham Bible Dictionary," *Lexhampress.com*, 2016, https://lexhampress.com/product/36564/lexham-bible-dictionary.

[11] Philip H. Towner, "The Letters to Timothy and Titus," *The New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans, 2006), 1–5.

Textual Analysis

As the examination of the text in 2 Timothy 2:1-19 (NRSV), this is what is found:

> [1]You then, my child, be strong in the grace that is in Christ Jesus; [2]and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well. [3]Share in suffering like a good soldier of Christ Jesus. [4]No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer. [5]And in the case of an athlete, no one is crowned without competing according to the rules. [6]It is the farmer who does the work who ought to have the first share of the crops. [7]Think over what I say, for the Lord will give you understanding in all things.
>
> [8]Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel, [9]for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. [10]Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. [11]The saying is sure: If we have died with him, we will also live with him; [12]if we endure, we will also reign with him; if we deny him, he will also deny us; [13]if we are faithless, he remains faithful—for he cannot deny himself. A Worker Approved by God
>
> [14]Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. [15]Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth. [16]Avoid profane chatter, for it will lead people into more and more impiety, [17]and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, [18]who have swerved from the truth by claiming that the resurrection has already taken place. They are upsetting the faith of some. [19]But God's firm foundation stands, bearing this inscription: 'The Lord knows those who are his', and, 'Let everyone who calls on the name of the Lord turn away from wickedness.'

In verse one, Paul uses his last moments to speak directly to Timothy, encouraging him to draw on divine strength to sustain him in the difficult situation. Paul uses the term child or son as an endearment and says their spiritual relationship means much more than Timothy could imagine.

In verse two, Paul tells Timothy what he has to do and realizes that he will be successful through his faith and God's unmerited favor. Timothy is also responsible for sharing the teaching that Paul, through Christ Jesus, empowered him to share.

In verses three and four give a directive by Paul to Timothy that he must stay strong in the midst of the difficulty that is around you. The example is given of the attitude which is possessed by a good Soldier. What seems to be more important is that Paul gives a second directive in that not to be a common and simple Soldier but good. The reason for this is that one who are Soldiers or in this case leaders who do nothing they are lazy, cowardly, useless and sometimes worthless. Paul gave these examples so that Timothy would guard himself from becoming a person just like this one. As a Soldier, Paul also instructed Timothy not to get involved in worldly issues. The focus should be on the Holy Spirit as a guide of a Spiritual leader is one who is focused on God, and it is through that relationship with God that provides the understanding in dealing with the issues at hand. Reflecting on personal experience as a Soldier, it was important to ensure that your personal issues were dealt with so that when you are on the battlefield, your focus is on the mission. Paul shares this ideology when it comes to spiritual warfare.

Paul continues to give examples in verse five of a Spiritual leader as an example using an athlete, Paul uses the athlete to help give understanding that the leader is one who must have integrity, work hard, and cannot take shortcuts. Paul says that the athlete (leader) must train under a strict regimen and diet to ensure that they are successful and have the greatest possibility of winning the race. Paul is saying to us today that we must

have a regimen of the Word of God and a prayer life that builds the spiritual body to win the race. The race becomes winning souls and making disciples.

Another example is provided in verse six. Paul uses the analogy of the hardworking farmer. In this metaphor, Paul helps leaders, or in this case, Timothy, to understand that leadership requires extensive labor, a great deal of patience, and the ability to produce fruit. Paul gives great insight into the importance of a leader to not just think in terms of quantity but also quality. A farmer must work in the fields of plowing and sowing. Each day, the leaders should pray, study, and work hard at sharing the word with others. Every good leader does not look for accolades but does the work, only seeking the acknowledgement of God.

In verse seven, Paul shares that thinking or comprehending the Word leads to success. Proverbs 3:5 says, “Trust in the Lord with all your heart, and do not rely on your own insight.” This verse, as well as the verse in 2 Timothy, gives the same thought. It is important to take time to sit and listen. As a leader, it is important to reflect, meditate, and take time to do this. This is an important part of being an effective leader.

We then come to the main verses, which take the time to speak to the main subject of this pericope. Paul now takes the time to remind and to help Timothy in this case, understand what his focus must be as a spiritual leader, and that is on Jesus Christ. Paul tells Timothy not to just recall but to remember to the point of a daily emphasis. It is also noted by Paul that even though he is a prisoner in jail, he still loves and has a deep passion for being a minister and to honor the one who changed his life from a persecutor of the Word to a persuader of the Word. In these verses, Paul also enlightens Timothy by letting him know that he must give up his life to save others.

Timothy has been seen as fearful because he was unsure that he could fulfill the mandate of Spiritual Leadership. But in verses 11-13, Paul makes a very simple declaration of truth and hope: to die is to gain; to endure is to reign. He goes on to let it be known that if we deny Jesus' truth, He will deny us. But the true hope is in the last part of these verses that if we are faithless, He remains faithful to us.

In the following verses, Paul ensures that the Spiritual leader has a responsibility to edify and empower the body. That the words we speak should not hurt or harm. In James 3, confirmation of this truth is that if we teach and or are spiritual leaders, we are held to a higher standard, and we will face stricter judgment. Spiritual leadership is not to lead to gain popularity, but leadership is to give truth and direction in the correct direction. It is here also that the spiritual leader guards the Word of God and the body of Christ.

In the final verse, Paul lets Timothy know that when he takes heed to the directive set out for him, God will anoint and give approval with the Holy Spirit as the guiding force to his success as a spiritual leader, and there will be man added to the church. Paul also lets Timothy know that the Word, which is presented in Romans 12:1, "that he must present himself as a living sacrifice, holy and acceptable, which is your reasonable worship." As a leader, Paul consistently let it be known the need and responsibility placed on the leader not just to be a leader but to be a spiritual leader. Again, to be the spiritual leader, one must have an attitude that does not distract from the learning of those who follow. It is the leader's responsibility to direct each person to a relationship and understanding of who God is, how they can build a relationship with God, and most certainly how to maintain that relationship with God. As a spiritual leader, one must take

time to reevaluate and exercise what they speak. In other words, leaders must be transparent and allow their flaws to be seen to the extent that those they lead can know that they are human. There is a quote by President Theodore Roosevelt which states, "People don't care how much you know, until they know how much you care."[12] How true this is. The leader does not have to tell if they have or had rank in the military or even been an high-ranking official in a company. What matters is where their heart is and whether they are connected to the real source of life, that is, God through His Son Jesus Christ.

It has been talked about, but there is a need to emphasize that the leader must have a prayer life. From the time of Paul's conversion on the Damascus Road, prayer has been essential to making Paul a great teacher and disciple.[13] Paul takes the time to pray for others and his strength. Ephesians1:15-23 which states, **15** I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason **16** I do not cease to give thanks for you as I remember you in my prayers, **17** that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, **18** so that, with the eyes of your heart enlightened, you may perceive what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, **19** and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. **20** God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places **21** far above all rule and authority and power and dominion and above every name

---

[12] Goodreads.com, "A Quote by Theodore Roosevelt," 2019, https://www.goodreads.com/quotes/34690-people-don-t-care-how-much-you-know-until-they-know.

[13] Towner, *The Letters to Timothy and Titus*, 35-50.

that is named, not only in this age but also in the age to come. **22** And he has put all things under his feet and has made him the head over all things for the church, **23** which is his body, the fullness of him who fills all in all.

Here in these verses, Paul takes the time to help us understand that when we pray, there is a deeper connection between us and God. Without God, a leader could not lead, understand direction, and articulate God's Vision. One may ask why Paul spent so much time with Timothy. Paul invested and provided an intimacy and spiritual connection that would aid in our current day's need for leaders to invest the same type of energy that Paul provided, and for example, Timothy. Paul again invested to the point that many people of that time would think that Timothy was Paul's son.

In the present-day context, finding leaders who have the same desire as Paul had for Timothy is hard. Paul understood that it was more than about titles and position; it was about a relationship with God. It was about hearing the voice of God as the Guide and God's word as the road map to success. Henri Nouwen says in his book, *In the Name of Jesus*. "For Christian Leadership to be truly fruitful in the future, a movement from the moral to the mystical is required."[14] It can be said that the church is losing its savor because there is more emphasis on secular leadership and skills. I do not negate that there is a great need for many of our skill sets learned on our career and work outside of the church but when those skills are connected to the church the emphasis must be on their (skill sets) used to prioritize the mission and vision that God has for the worship community to help bring the lost in to the fold.

---

[14] Henri J. M. Nouwen, *In the Name of Jesus : Reflections on Christian Leadership with Study Guide for Groups and Individuals* (New York, NY: Crossroad Pub. Co, 2002), 47.

Contextual Connection

Within the context to which this project is based it was of great importance to bring a greater understanding of and for the need for Spiritual leadership. For far to long leadership was a who could scream the loudest or who had the largest following. Leadership was also about who could bark out orders. If it were asked who a successful leader in the secular world is, it would be great, and the contribution that each person brings is great. Understanding that Spiritual leadership is known as the God spirit upon the leaders. Many really do not have a relationship with God and find it difficult to comprehend what is being asked as the leader finds themselves with purpose and the indwelling of the Holy Spirit the Word of God and the personhood of Jesus Christ. Here we are reminded that secular leadership is vastly different. Secular leadership thrives on performance and merit. It is here that Paul helps to gain the understanding that he is not and does not care for the world's view but how God desires for him to be directed. Dietrich Bonhoeffer says that the Church-community is so structured that wherever one of its members is there too the church community in its power, which means in the power of Christ and the Holy Spirit…"[15] The now become what happens when leaders forget who they are? 1 Peter 5:1-4 which states, "Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you, [2] to tend the flock of God that is in your charge exercising the oversight, not und compulsion but willingly as Giod would have you do it—not for

---

[15] Geffrey B. Kelly and F. Burton Nelson, *The Cost of Moral Leadership: The Spirituality of Dietrich Bonhoeffer* (Grand Rapids, MI: W.B. Eerdmans Pub, 2003), 145.

sordid gain but eagerly [3] Do not lord it over those in your charge, but be examples to the flock. [4] And when the chief shepherd appears, you will win the crown of glory that never fades away.

In these verses, Peter, another disciple, takes the time to help define what spiritual leadership looks like. In the body of Christ, there are leaders (elders) who do not refer to age but to position in the body of Christ, who must understand their responsibility and that this responsibility must be shared and does not in any way place the leader in a position that allows for authoritative actions. These actions show up in terms of haughtiness, arrogance, controlling, not leading by example to lord over rather than encourage, micro-managing, and/or not serving.

Spiritual leadership for the church embodies encouraging those who follow it is not a forced will or dictation. Spiritual leadership involves growth and emulates the persona of Jesus Christ. Again, Paul helps us to see the requirements that entail being a servant before we even think about leading others. Timothy was that student/servant. He embodied everything that Paul showed him. Paul even suggests that there is, according to Jesus Christ, a maturity that propagates the need and willingness to lead in places that one would rather not go.

Conclusion

Paul helps in the understanding that spiritual leadership often brings hope, empowerment, and encouragement to those who have relied on their own merits and never took the time to seek God's direction. With the help of God, those in the position of leadership gain a deeper understanding, as well as look to God when faced with

challenges, and do not rely on their own wisdom. It can be said that it takes a mixture of both the spiritual and the secular, but the secular is secondary. It can also be noted that spiritual leadership focuses on the inner person's ability to see beyond facts and numbers, beyond the organizational or societal outcome. Within the church, there is a need to emphasize legalistic importance and not spirituality. Matthew 23:23 says, "Woe to you scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice, mercy, and faith. It is these you ought to have practiced without neglecting the others."

Jesus speaks to the Pharisees and the scribes and rebukes them for placing emphasis on religiosity and not on the spiritual and offers an opportunity for genuine inward transformation. Many students, just like Timothy, were ready to run away and forget the commitment to the ministry that had been made to Paul. In Mark 14:50, it states, "All of them deserted him and fled." The disciples did the same to Jesus just hours before he was crucified. Paul encouraged Timothy to be faithful to the ministry and not give up. He explicitly charged Timothy to be steadfast in the grace that is in Christ Jesus. Paul brought significant attention to and emphasized the importance of having Christ's strength and not relying on his strength.

Timothy is commanded to commit himself to mentoring others, just as Paul was his mentor. As Spiritual leaders, there is great prominence placed here to build a community that will focus on the opportunities to make disciples and move away from their own worldly or secular beliefs, helping others to have a closer relationship with Jesus Christ. As faithful believers, all of us have the responsibility to teach. What this should create is what has been seen throughout the Bible. What should be taught?

Teaching should reflect the need for resilience in times of uncertainty and how to deal with adversity.

Secular or non-spiritual leaders really do not care about the emotional needs of those they lead. It can also be noted that there is an ethical indicator used to ensure that the motivation is based on the scriptures, prayer, and meditation. These indicate the need for the leader to recognize those factors that attempt to take them off course and move in a direction that places them in spiritual jeopardy. There is no relevance, and secular leaders think that this gets in the way of completing the mission. Moses passed the baton to Joshua, Elijah passed the baton to Elisha, David passed the baton to Solomon, and Jesus passed the baton to his disciples.

This pericope is filled with energy, encouragement, and empowerment to implement the work set in each of our hands. There has been someone who has passed the baton on to each of us, and we must be just like Paul was transformed, and provide a greater understanding of what it means to give one's life undeniably despite the past life. It can be noted that Paul was a great example of what a spiritual leader should look like, and he tried to instill in all those who sought to follow him what was required and the cost. It is hoped that many who seek positions of leadership in the church today will begin to seek a proper understanding that it has nothing to do with success acquired in their secular jobs. It has nothing to do with your educational degrees or your training.

Paul's leadership, which he made every effort to convey, was that of spiritual leadership. The model that Paul desired for those to follow embodies the following: Empower boldness, which helps to understand that it is through grace and mercy from God. Encourage and reproduce the strength that one has grown in grace to receive.

Embody the examples of a soldier, athlete, and farmer, always building and training. Endure, Paul says to be a leader like him, you must first be like Jesus Christ and understand that the suffering of this time is only temporary. Lastly, equity and ethics it is here that many times become the last part of the model, which can be easily swept under the rug. Many leaders, in the opinion of the examiner, do not feel that there is a need for integrity. Prayer and meditation also play a significant role in spiritual leadership. The leader must have a prayer life, which means the leader must know that their communication with God is how they are able to understand the direction in which they must go.

When we are confronted with issues, we may feel like our backs are against the wall. In the book *The Jesus Model of Leadership*, Dr. Tolly A. Kennon, III, states that our prayer life is very important, and it is not so much about how we pray but that we must ensure that we are prepared to receive what God has for us through prayer.[16] In other words, Mark chapter 11:20-25 states, "[20] In the morning as they passed by, they saw the fig tree withered away to its roots.[21] Then Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered." [22] Jesus answered them, "Have faith in God. [23] Truly I tell you, if you say to this mountain, 'Be taken up and thrown into the sea,' and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you. [24] So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. [25] "Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your

---

[16] Tolly A. Kennon, III, *The Jesus Model of Leadership: Volume One of Prayer's Essential Connection to Effective Spiritual Leadership* (Charlotte, NC: Al Kennon Ministries, Inc., 2023), 10.

trespasses.” When leaders pray, they must ensure that they have the right relationship with God, the leader must have a repentant heart, and humble themselves. The lack of ability to hear God comes from the heart, which has interference.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

In this post-pandemic period, the church, like all other institutions, is trying to redefine, refocus, and revitalize itself. Everyone is trying to find a place, a purpose, and a plan of action. The more individuals begin to evolve, embrace, and become energized, the greater the need for education and training. Kappa Alpha Psi Fraternity Incorporated, one of the historically African American fraternities, has one of its precepts, "Training for leadership." It is my opinion that, again, like any institution, and in this case in particular, the church must have and develop mentorship programs to survive and thrive. Mentorship has a twofold purpose. It is first to create leaders who will use their gifts and talents to build disciples in the church. Secondly, but not to minimize its significant importance, there is a need for spiritual growth. When there is mentorship and there is an emphasis on spiritual growth, there is the opportunity to lessen the influence of those we will label as gatekeepers to cause and allow the gatekeepers to cause distractions and deterrents.

We define a gatekeeper as one who somehow creates barriers and deterrents for those attempting to move forward.[1] In society, this can be seen as the possibility of racism, classism, sexism, and the like. Gatekeepers attempt to place rules on persons in the above groups for disparagement. It is believed that with mentorship, those who are gatekeepers will also find their grip and or power diminishing, and their control hinders the ability to change the trajectory of the church to become the beacon light in a world experiencing divisiveness and brokenness for good to achieve what is now being done, saving many lives."[2] It can also be noted that in our society today, with an assortment of generations, from the silent generation to the alpha generation, we often see that the gatekeepers are there to stop innovation, creativity, and, most importantly, growth. Gatekeepers will do things the same old way, expecting different results. The complacency and mandate attitude lighten the church's seven last words: "We Never Did It That Way Before." We are to be the conduit leading to the healing of the wounded. We are not to pour salt on the wounds of being left out, and Proverbs 27:17 (NRSV) says, "Iron sharpens iron, the wits of another." This verse reiterates the importance of mentorship and its power and relevance to emphasize its importance in this context.

We can also look at mentorship from the perspective of scripture from the New Testament. 2 Timothy 2:1-19 (NRSV): "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others." This verse reminds us that there is an importance of passing on the lessons

---

[1] Kurt Lewin, "Frontiers in Group Dynamics: II. Channels of Group Life; Social Planning and Action Research," *Human Relations* 1, no. 2 (1947): 143–153, https://doi.org/10.1177/001872674700100201.

[2] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 25–47.

learned, and the knowledge passed on to others to ensure that there is an opportunity to pass the baton of mentorship and discipleship on to those who follow in the role of leadership. As we begin this dialogue, it is important to bring to the table a person who has many similar attributes to the Apostle Paul. Paul was one who, throughout the Word of God, took time to preach and teach the Gospel, and he was also a noted mentor to Timothy, challenging him to follow his example. The example that Paul gave was not to keep those things you have learned to yourself, but to share them and ensure the cycle of teaching continued to those who followed and mentor others who do the same.

Alexander Crummell, he had as a protégé W. E. B. Dubois. Alexander Crummell, he had as a protégé W. E. B. Dubois.[3] Many have had mentors and have, in most cases, had some gatekeepers. Due to the ability and significant energy of those mentors, the gatekeepers, in many instances, those who were against the equality of people, were demolished. There are those who still choose to be blockaded today and try to close the door to the possibility of equality and freedom for all.

Early Life and Education

The life and story of Alexander Crummell began on March 3, 1819, in New York City. His parents were Charity Hicks, who was a freed Black woman, and Boston Crummell, an enslaved person, who gained his freedom and was a prince of the warlike Temne Tribe, which finds its roots in West Coast of Africa, what is currently known as

[3] Wilson Jeremiah Moses, *Alexander Crummell: A Study of Civilization and Discontent* (New York, NY: Oxford University Press, 1989), 244–250.

Sierra Leone.[4] It is known that Crummell's parents were abolitionists who continuously fought for the freeing of enslaved men, women, and children. The Crummell's home was used to publish the first African American newspaper The Freedom Journal.[5] Boston Crummell mentored his son to know and to understand that those who were enslaved were not to be treated as though they were not as good as him, but it was his and all who have been educated to help them gain the knowledge to function in the current society and also ensure that their roots as Africans was not forgotten.

Alexander was educated at the African Free School and later attended Canal Street High School. After completing his secondary education, Crummell attended Noyes Academy in New Hampshire. While in attendance, there was an uprising in opposition to creating schools for freed and formerly enslaved people. For this reason, the school closed due to the destruction by fire to this school. Crummell was able to continue his education despite those who were trying to silence the voices of the Black students. Crummell later attended Oneida Institute, which was in Whitesboro, New York. Young Alexander was one who was a scholar and excelled in studies, he had a passion for the classical languages, theology, and philosophy. [6]

Crummell was heavily associated with abolitionism. Even though, again, due to his race, Crummell's desire to pursue a life of ministry was denied admission into the General Theological Seminary in New York City. Crummell's denial created issues for

---

[4] Ousmane Oumar Kane, *Beyond Timbuktu: An Intellectual History of Muslim West Africa* (Cambridge, MA: Harvard University Press, 2016), 54–58.

[5] Jacqueline Bacon, *Freedom's Journal: The First African-American Newspaper* (Lanham, MD: Lexington Books, 2007), 1–6.

[6] Moses, *Alexander Crummell*, 9–21.

the Episcopal Church. When examined, there was little to no reason for the denial. Henry Hoar, the seminary's founder and bishop of New York, stated that colored candidates would be admitted. This was still hard to fathom because Alexander's application remained in the rejection pile.[7]

There were others, namely that of William Whittingham, who made attempts to give the explanation behind the seminary's decision. Whittingham stated he was sorry that he could not admit Crummell, but the matter was out of his hands. [8]If the seminary had admitted Crummel, it would have caused the church to address one of his outspoken views about the morality of slavery. The decision rested in the hands of Benjamin Treadwell Onderdonk, who was the Bishop of New York.[9] It was found that the rationale behind the rejection was ascribed to racial prejudice. He continued to study theology independently until Crummell was able to enroll at Yale University from 1840 to 1842.[10]

In 1844, Crummell was later ordained and received his charge to the Episcopal Church in Massachusetts.[11] This was significant because Crummell was a freedom fighter from an early age. Understanding that there was a struggle for those Black priests to honor their call and to help grow the church beyond its scope of racism and cultural divide. It was one of Crummell's fights to bring equality even in the religious

---

[7] Cyprian Davis, *The History of Black Catholics in the United States* (New York, NY: Crossroad, 1990), 92–96.

[8] Moses, *Alexander Crummell*, 32–34.

[9] Moses, *Alexander Crummell*, 30–33.

[10] Moses, *Alexander Crummell*, 35–39.

[11] Milton C. Sernett, *African American Religious History: A Documentary Witness*, 2nd ed. (Durham, NC: Duke University Press, 1999), 216–220.

community. Crummell was a contemporary of some notable people such as Frederick Douglass, Anna Julia Cooper, and Booker T. Washington.[12]

Crummell was married in 1841 to Sarah Mabitt Elston. It was noted that he was public thinker even as an African American man who demonstrated the ability to speak intellectually, he was the most sought-after speaker in the African American community. His first marriage ended when his wife of thirty-seven years died. He then married Jennie Simpson in 1880. It was then that he would go on to lecture at Howard University. While in Washington D.C., Crummell expanded his mentorship program which is known as the American Negro Academy. It existed for over thirty years and produced and published numerous papers. The Academy was disbanded in the 1920s. It was during this time that there was a shift in the thinking of many in the African American community. During this same period the Negro Renaissance was born in Harlem, there was also the rise of Marcus Garvey and the thought process shifted to pragmatism and relativism.[13]

Calling to Ministry

Alexander Crummell began his work as a priest and faced challenges. Crummell was very outspoken and took a stand concerning slavery. Crummell was invited to become a part of the Christ Church, which was an African American congregation. As a lay reader, Crummell left the church after disagreement with the vestry and its congregation. Crummell had a church in Providence, Rhode Island, with attendance and respect for his position of authority in the church due to him being African American, he

---

[12] Moses, Alexander Crummell, 45–67.

[13] Henry Louis Gates Jr. and Evelyn Brooks Higginbotham, eds., *African American National Biography* (New York, NY: Oxford University Press, 2008), 3:519–522.

went to Philadelphia, which had a progressively larger African American community. Crummell requested an audience with the bishop. Bishop Onderdonk told Crummell that he will allow him to become a part of the diocese under one condition. Crummell would not be able to attend the church convention.[14] Reverend Crummell composed himself and then said: "I will never enter your diocese on such terms.[15] He journeyed to England to raise funds for the church and African Americans. While there, Crummell enrolled at Queens College in Cambridge, England, and completed enrollment. He graduated in 1853.

Crummell was the first Black student in recorded time to attend and graduate. It seems that even in England there was racial bias.[16] It was noted that soon after graduation, Crummell went to Liberia and began mission work. In Liberia Crummell preached to give light to the need that Christianized Africans in the United States and the West Indies had a duty to go back to Africa. When they get to Africa it was the responsibility to preach teach and motivate the intellectual abilities of those who may need it.

As an early advocate of the colonization of Liberia, Crummell went to Africa in 1853 as a missionary, served at four parishes, and was a professor at Liberia College. Some applauded Crummell's efforts to create a model of worship where Black people could experience a radical but uplifting experience with the Episcopal Church. The

---

[14] Milton C. Sernett, *African American Religious History: A Documentary Witness*, 2nd ed. (Durham, NC: Duke University Press, 1999), 217–222.

[15] W.E.B. Du Bois, *The Souls of Black Folk* (New York, NY: Modern Library Edition, 2014), 226.

[16] The Guardian, "Alexander Crummell: Cambridge Black Graduate," *The Guardian*, 2011, https://www.theguardian.com/education/2011/oct/20/alexander-crummell-cambridge-blackgraduate.

people found fault in what Crummell was trying to show in this religious opportunity; This drawback propelled Crummell to move back to the United States as he relocated to the Washington D.C. in the early 1870s and during that time Crummell was called to St. Mary's Episcopal Mission which also is in the Washington D.C. area. Later, Crummell became a "missionary at large to the colored people."[17] He and his congregation founded St. Luke Episcopal Church which was the first independent Black Episcopal church. The church went on to raise money and build a new church building on Upper 15th Street in Columbia Heights. The congregation was able to move into the building in late 1879, Crummell served as pastor until he retired in 1894. His mission was to build, create, and build urban Black/African American congregations. Through these means, urbanized Black people who lived in these metropolitan areas would have a holistic experience where the mind, body, and spirit would be edified and enlightened. Around 1883, they had an opportunity to organize and establish the Conference of Church Workers Among the Colored People. This establishment was due to many of the Southern Bishops of the Episcopal church having no desire to connect or deal with the Black people in the church.

It can also be noted that the Black group succeeded in protesting. Would get up around three thirty to make sure everything was in order to push the rest of the platoon out. When there was a special task, I would be the one to lead for my platoon as well as many times for the Company. I had the task of marching anyone who wanted to go to chapel service there and back. Some of us would go early to practice the songs to sing in the choir. Some of us had the opportunity to read the scripture or participate as usher or

---

[17] The Guardian, "Alexander Crummell: Cambridge Black Graduate," *The Guardian*, 2011, https://www.theguardian.com/education/2011/oct/20/alexander-crummell-cambridge-blackgraduate.

whatever the available tasks were for the service. We continued in the time of training and still asked God what it was and why I was here. I had found myself leading a Bible study with some of the guys in our platoon. One night after lights out we were in my room and the Company Commander did a walk through after the drill SGT had left. He asked what we were doing. I got up and told him that Sir we are having a Bible Study. He paused for a moment and said okay hurry up and get into bed. I know the next morning I was going to get smoked for us up and the Commander was turning us in. Nothing happened and it was family weekend and many of us did not have family, so we all hung out together we got back to the barracks after shopping and having some good food. The drill sergeant let us get our civilian bags out and repack them. I was sitting in the latrine washing my clothes and I was all by myself and I asked God ok I am going to ask this question again. I had my Testament Bible sitting right next to me and I opened it up and I had turned to 2 Timothy 4. I charge you therefore God and these witnesses to preach my Word be prepared in and out of season. I said oh no this has to be wrong. I know I ask you a question God, but the answer was not to my liking. I got on the phone to my pastor back in.

Life in Liberia

Crummell arrived in Liberia in 1853. By the time he arrived, there was already a considerable number of African Americans who had settled there. Many of those who came to Liberia as freed African Americans had some financial means and education, and mostly came to the area with the ability to become merchants and own many of the stores, and were politically in charge of the government. Most of those who were poor

agricultural laborers manumitted had little to no education and knew nothing but work in an agricultural environment. Many of those who settled in this area once called themselves Afro Americans preferred to call themselves Americo-Liberians.[18] Americo-Liberians lived in a small area and desired independence. Even though Liberia did not have any military presence or other infrastructure needed to sustain itself as a nation, it did have a governmental system similar to the American model.

Unfortunately, this governmental system had issues in that there was corruption due to the lack of education and training needed to operate successfully. Who were these who claimed to be Americo-Liberians? They were those who were Americans who were speaking English and practicing Christianity, they were monogamist, and culturally connected to the dress, food, and housing.[19] There was infighting and conflict with those who thought they were better/superior to the indigenous to the area. There were wars and yes, many bloody wars. The occupational makeup of most of the Americo-Liberians was mostly clergy and schoolteachers. Crummell became a loud advocate of colonization of a "pure" Black. Thus, while believing uncritically in the cultural inferiority of the indigenous African people, he nevertheless thought that the Americo-Liberians were not biologically or physically inferior to any race.[20] Crummell realized that his mission to Liberia was to help and motivate the children to become more self-sufficient, to ensure that they would grow and not be like the gatekeepers of their time. It was during his first

---

[18] Repository, "Crummell to Coates," *Monrovia* 31 (August 1856): 246-248.

[19] Monday Benson Akpan, "Black Imperialism: Americo-Liberian Rule over the Arican Peoples of Liberia, 1841-1964," *Canadian Journal of African Studies* 2, no. 2 (1973): 219.

[20] Alexander Crummell, *Hope for Africa: A Sermon on Behalf of the Ladies' Negro Education Society* (London, UK: Beeleys, 1853), 277-278.

years in Liberia that Crummell was alarmed at the general intellect of agriculture by the Americo-Liberian population.

Late in the 1850s, the settlers, including the principal traders, increasingly turned to the extensive cultivation of coffee, sugarcane, indigo, and other cash crops, massive quantities of which they exported abroad. The Americo-Liberians attempted to be innovative by creating machinery that would allow them to manufacture and process sugar, syrup, and coffee. Crummell was glad to see that there was progress.[21] Crummell advocated the opening of the Liberian hinterland up to the River Niger hoping for the ability and need for a transportation system. Crummell was always trying to educate and empower the people of Liberia. The roadway never transpired, but they had the wherewithal to understand how to complete such a task as this.

During the next several years Crummell continued to strive to bring awareness to the Liberian community to be empowered, educated and to evolve and not allow the classism which had developed between the mulatto and the indigenous Africans. In the early 1870s, there was a breaking point for Crummell to quit. The Mulatto republicans had a revolt which overthrew Roye's "black" government in October 1871 on the issue of extension of presidential term and the negotiation of a from England that further worsened than relieved the government's bankruptcy. There were several government officials who were assassinated, and even Crummell felt threatened with his family in the country with him, he feared for his and his family's safety.[22]

---

[21] Repository, XXVIII (August 1852): 240-245.

[22] Moses, *Alexander Crummell*, 182-195.

Pan-Africanism and Advocacy for Racial Equality

Crummell believed that for far too long the public has been deceived by misrepresentations which many times would make every effort to discredit any person of color. “While Crummell was living in England and attending Queens College, he gave life to what is known today as Pan-Africanism. This is a movement that has now the opportunity to highlight and provide education to those who were still living in Africa and those who had been taken away from their homeland, enslaved, and lost their identity. Crummell hoped to ensure that those who were African and of African descent would have the opportunity to know each other and understand that, regardless of their location, there was an intellectual, cultural, and political movement to help these people know that they were connected, whether they were in Africa or anywhere else in the world. Crummell believed that because many Black people had been stripped of their dignity and self-worth, it was our responsibility to educate and motivate each other to strive to regain their self-worth. As an important voice within the abolition movement, Crummell helped his contemporaries such as Marcus Garvey, Paul Laurence Dunbar, and W.E.B. Du Bois. It is here that it is believed that the mentorship relationship began to take root.[23]

Gatekeepers

The importance of hierarchy within the Episcopal Church had a lot to do with the gatekeepers of the Church. Bishop Onderdonk’s response to Crummell was met with great hostility and racial prejudice. It could also be said that Bishop Onderdonk was upset

---

[23] Crummell, *Hope for Africa*, 45.

because Crummell a Black man challenged his authority. Bishop Onderdonk wanted to ensure that the Episcopal Church did not become embroiled in the debate surrounding abolitionism.[24] The rejection of Crummell's application, according to Bishop Onderdonk, would keep the Episcopal Church from having to deal with backlash from those who lived in the Northern Society. Be reminded that the gatekeepers desire to remain unchanged, not submitting to the opportunity for advancement of the African American people. There was an anti-abolitionist who stirred up violence within the church and began to destroy church buildings that had black and anti-slavery connections. They smashed stained glass windows, dragged pews into the street, and set curtains and the organ on fire.[25] It is hard to believe that there were those who say they are Christians who would destroy the house of God due to their stony hearts.[26]

The scripture tells us in 2 Kings 25 that the Babylonians burned down the temple at least three times, and God demonstrates his mercy by giving the people many opportunities to repent. Bishop Onderdonk wanted to protect all the other Episcopal churches from his own reputation, not caring about the Black church or any persons affiliated, and he cut ties with minister Peter Williams Jr. [27]If he did not cut his ties to the American Anti-Slavery Society. The bishop said it this way: "Let me advise you to resign, at once, your connection in every department, with the Anti-slavery Society, and

---

[24] Milton C. Sernett, *African American Religious History: A Documentary Witness*, 2nd ed. (Durham, NC: Duke University Press, 1999), 214–222.

[25] Moses, *Alexander Crummell*, 24–33.

[26] Randall M. Miller, "Crummell, Alexander (1819–1898)," American National Biography (New York, NY: Oxford University Press, 1999), 124.

[27] Harold T. Lewis, *Yet with a Steady Beat: The African American Struggle for Recognition in the Episcopal Church* (Valley Forge, PA: Trinity Press International, 1996), 41–58.

to make public your resignation."[28] After being ordained in Philadelphia in 1844, Crummell was introduced to the brother of Bishop Benjamin Onderdonk, whose name is Bishop Henry Onderdonk, who we see is also a gatekeeper in the diocese of Philadelphia, PA.[29] He did not want to acknowledge Reverend Crummell; he, like his brother, claimed to fame was that he had to look out for the church, when the truth of the matter was that he was a racist. Both brothers used a pragmatic approach that allowed them to move and operate with their reputation intact. This is the reason that Crummell denounced Benjamin Onderdonk publicly.

Crummell's first book, *The Future of Africa* (1862), was published in New York; in it, he solidified much of his early thinking on morality and language. Two subsequent books, *The Greatness of Christ* (1882) and *Africa and America* (1891), reflected his more mature thoughts on agency and moral change. Crummell wrote over twenty-five additional books.[30]

Mentorship Effects

Crummell believed and supported and contributed to the founding of the American Negro Academy in 1897.[31] The Academy was the first organization in the

---

[28] Thomas Strange, "Alexander Crummell and the Anti-Slavery Dilemma of the Episcopal Church," *The Journal of Ecclesiastical History* 70, no. 4 (2019): 767–84. https://doi.org/10.1017/S0022046919000551.

[29] Harold T. Lewis, *Yet with a Steady Beat: The African American Struggle for Recognition in the Episcopal Church* (Valley Forge, PA: Trinity Press International, 1996), 41–60.

[30] Wilson Jeremiah Moses, *Alexander Crummell: A Study of Civilization and Discontent* (New York, NY: Oxford University Press, 1989), 150–210.

[31] Wilson Jeremiah Moses, *Alexander Crummell: A Study of Civilization and Discontent* (New York, NY: Oxford University Press, 1989), 230–245.

United States with the sole purpose of developing and encouraging African American scholarly work. It was here that the academy produced some well-known African Americans, Kelly Miller and W. E. B. Du Bois. Crummell was the president, and he himself served as mentor to young scholars, helping them to become advocates of a great understanding of the world around them.[32]

Throughout Crummell's life, there were many gatekeepers, and if he had allowed their voices (gatekeepers) to live in his head, he would not have been the person who delivered consistently, creating growth and a new generation of leaders and mentors. Throughout his life, he had limited access to educational opportunities, racial prejudice, and many other setbacks, but he was successful. As an ordained minister, one place you would think that there would not be any discrimination was an advocate of racism. Crummell belonged to a denomination that was White-dominated.[33] Gatekeeping has long-lasting negative implications in the church. Members withhold information to maintain superiority, control, and the status quo. Gatekeeping discourages new and potential congregational members from stepping into new roles, bringing change, and developing meaningful programs to enlarge the footprint of the church organization. The chart below shows the difference between Mentors and Gatekeepers.[34]

Table 2. Definition of Mentor vs. Gatekeeper.

MENTOR	GATEKEEPER
Experienced	Guards/Controls Access

[32] Moses, *Alexander Crummell*, 90-98.

[33] Alexander Crummell, *The Future of Africa: Being Addresses, Sermons, etc., Delivered in the Republic of Liberia* (New York, NY: Charles Scribner, 1862), xviii–xxii.

[34] Henry Louis Gates Jr., *The Black Church: This Is Our Story, This Is Our Song* (New York, NY: Penguin Press, 2021), 54–60.

MENTOR	GATEKEEPER
Knowledgeable	Prevent/Discourage
Invested	Evaluation/Determine Criteria for Access
Guidance	Limits Participation
Symbiotic Relationship	Adversarial Relationship

Contextual Connections

Reverend Crummell had a way of affecting many areas of life. He understood that to be the leader and make effective changes, he had to have spiritual eyes to meet people at their needs. In scripture, Jesus led by example and always saw the need and made a difference. John 10:11-18 states, “I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away, and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am a good shepherd. I know my own, and my own know me, just as the father knows me, and I know the father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So, there will be one flock, one shepherd. For this reason, the father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have the power to lay it down, and I have the power to take it up again. I have received this command from my father.” Jesus shows that the sheep need protection, and that protection comes from the Shepherd. Many in the body of

Christ look for that protection from the leaders not to be gatekeepers and to lord over them. It is important for leaders to have a spiritual relationship with God.[35]

Crummell again had an influence on many, but one who is famous is W.E.B. Du Bois. It was the reason for the selection of Reverend Crummell. Alexander Crummell was the epitome of what a leader and mentor represent. True leadership pours into the person or persons with whom they have a relationship. Crummell began to share in his thoughts and give understanding to exactly what he thought of the Mental Principle Argument.[36] It also helps to understand his true thoughts on Spiritual Leadership and Mentorship. Crummell notes that the god worshipped by a people elevates or debases them since "the abstract principle that the idea of God contains, inherently, such transforming power in a nation that it makes or unmakes, according as it is clear and right and grand; or on the other hand, is low and rude and sensual."[37]

> This diagram brings even more light to the need for spiritual leadership and how effective it can be. The need to create a vision that leaders and those who follow are able to gain a sense of understanding and have the ability to acknowledge the calling on their life is an important means to allow them to find purpose and meaning. It also gives way to the opportunity to appreciate and encourage growth both in those who are following and the leader themselves. Crummell provides a supporting quote to this logic. "It is only by closing the ears of the soul, or by listening too intently to the clamors of sense, that we become oblivious of their utterances."[38]

---

[35] Randall M. Miller, "Crummell, Alexander (1819–1898)," *American National Biography* (New York, NY: Oxford University Press, 1999), 130.

[36] Alexander Crummell, "The Mental Principle Among a People, and the Moral Influence of That Principle," in *Civilization and Black Progress: Selected Writings of Alexander Crummell on the South*, *The Journal of Southern History* 63, no. 2 (May 1997): 425, https://doi.org/10.2307/2211327.

[37] Alexander Crummell, "The Mental Principle among a People, and the Moral Influence of That Principle," in *The Future of Africa: Being Addresses, Sermons, etc., Delivered in the Republic of Liberia* (New York, NY: Charles Scribner, 1862), 28.

[38] A-Z Quotes. "Alexander Crummell Quote," 2025, https://www.azquotes.com/ quote/1051827.

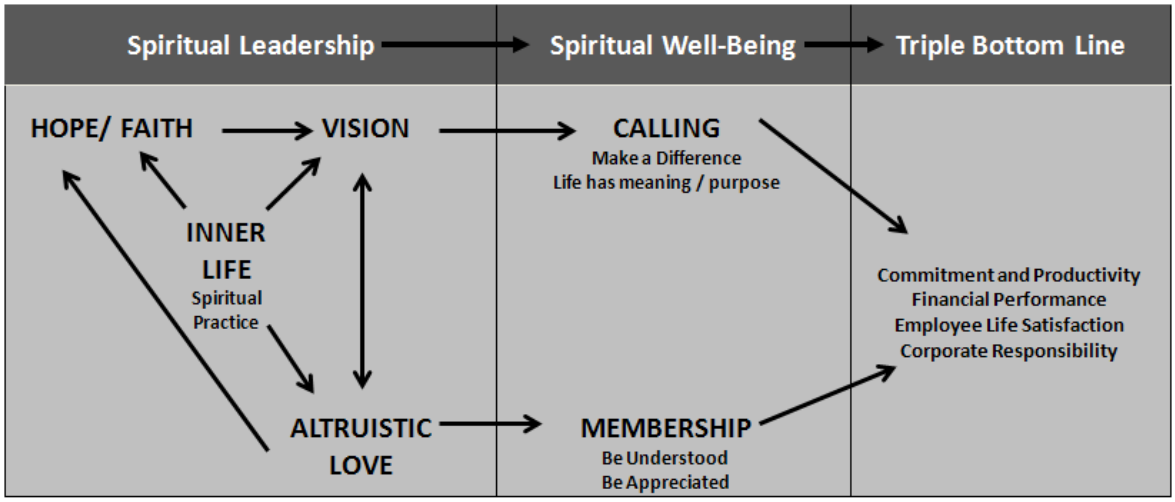

Figure 2. Spiritual Leadership Model.[39]

The chart above aids in understanding and is a model that provides for greater understanding. In this model, there is a need to provide for comprehension of Personal Spiritual Leadership (PSL) and Organizational Spiritual Leadership (OSL). In Personal Spiritual Leadership, the emphasis is on individual knowledge and skills and personal abilities, while Organizational Spiritual Leadership (OSL) emphasizes the group's importance and the ability to focus on the other group's needs.[40]

Conclusion

We see that Alexander Crummell, in his humble prominence, showed that he was a scholar, minister, educator, and advocate in the fight for racial equality and empowerment for all people. Crummell was quoted saying, "If you are to be leaders, teachers, and guides among your people, you must have strength. No people can be fed;

---

[39] Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (2003): 693-727, https://doi.org/10.1016/j.leaqua.2003.09.001.

[40] Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: Crossroad, 1989), 42–63.

no one can be built up on flowers."[41] It seems that Alexander Crummell always knew and understood that it takes more living on a flowery bed of ease. It takes some hard work, it can be challenging, and you must not give up hope Crummell's personal tenet was the transformative power of education and self-reliance as tools for personal and communal advancement. Crummell mentored people by encouraging them to pursue learning, critical thinking, and excellence in all areas of life. Many of Crummell's mentees were inspired to advocate for those who fell victim to racism, discrimination, and oppression. Crummell also wanted his mentees to work toward creating a more equitable and inclusive society.

Crummell's mentorship advanced toward and emphasized the importance of Pan-African solidarity and unity among people born of African descent. Crummell's objective was to bridge the gap and help those of African descent. There are many in society today who are motivated by keeping others from moving forward and advancing. While examining the work of Crummell, he desired that all people would be recognized for who they were. It is much like what Dr. Martin Luther King Jr. spoke of in his "I Have a Dream" speech. We cannot turn back.[42]

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. "We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities." (Martin Luther King's "I Have a Dream" speech: the forgotten

---

[41] A-Z Quotes. "Alexander Crummell Quote," 2025, https://www.azquotes.com/ quote/1051827.

[42] Martin Luther King Jr., "I Have a Dream" (speech, March on Washington for Jobs and Freedom, Washington, DC, August 28, 1963).

parts – Vox.")[43] We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating: "For Whites Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote, and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream" (Amos 5:24). Crummell, like Dr. M. L. King, desired to have equality for all people.

Many Disciples, just like Timothy, were ready to run away and forget the commitment to the ministry made to Paul. Mark 14:50 states, "Then all his disciples deserted him and ran away." The disciples did the same to Jesus just hours before he was crucified. Paul encouraged Timothy to be faithful to the ministry and not give up. He explicitly charged Timothy to be steadfast in the grace that is in Christ Jesus. Paul brought significant attention to and emphasized the importance of having Christ's strength and not relying on his strength. Timothy is commanded to commit himself to mentoring others, just as Paul was his mentor.

As faithful believers, all of us have the responsibility to teach. What this should create is what has been seen throughout the Bible. Moses passed the baton to Joshua, Elijah passed the baton to Elisha, David passed the baton to Solomon, and Jesus passed the baton to His disciples. This pericope is filled with energy, encouragement, and empowerment to implement the work set in each of our hands. Someone has passed the

---

[43] Martin Luther King Jr., "I Have a Dream" (speech, March on Washington for Jobs and Freedom, Washington, DC, August 28, 1963).

baton on to us, and we must be just like Paul. Paul challenged Timothy to set the same example to pass on mentorship and succession of teachings. Some practices spread ideas about the Christian faith and life in society today. Some young people give their lives for the cause of ministry and are committed to their walk. The ability to execute comes from those who have acted in a mentorship fashion. It is through Reverend Alexander Crummell's life and experiences that it can be seen that he lived a life of true spiritual leadership and provided an example of hope to his mentees. He never allowed his circumstances to be a hindrance but a building block. If we take these building blocks along throughout our own journey, we can represent those who trust and believe.

Reverend Alexander exemplifies the meaning of being a Spiritual leader. There are some qualities that every spiritual leader must have. Even before we look at those qualities, there is an element that is intertwined throughout that is love. In First Timothy 1:1-2, it states, "Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord." Paul constantly shared the love of God with Timothy. Spiritual leadership requires that the leader has genuine care and appreciation of the mentee and vice versa. One must ensure love is all around, and the chart below provides a great opportunity to gain additional insight into the qualities of spiritual leaders.[44]

---

[44] "Spiritual Leadership Model - International Institute for Spiritual Leadership," International Institute for Spiritual Leadership - Maximizing the Triple Bottom Line through Spiritual Leadership, October 8, 2012, https://iispiritualleadership.com/spiritual-leadership-theory.

The Qualities of Spiritual Leadership

Vision

- Broad Appeal to Key Stakeholders
- Defines the Destination and Journey
- Reflects High Ideals
- Encourages Hope/Faith
- Establishes Standard of Excellence

Altruistic Love

- Trust/Loyalty
- Forgiveness/Acceptance/ Gratitude
- Integrity
- Honesty
- Courage
- Humility
- Kindness
- Compassion
- Patience/Meekness/Endurance
- Excellence
- Fun

Hope/Faith

- Endurance
- Perseverance
- Do What it Takes
- Stretch Goals
- Expectation of reward/victory
- Excellence

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

This chapter examines the theological foundation of leadership and mentorship. With examples of biblical leadership and mentorship continuously showing, there are many examples that will validate how God has called and positioned these people for both. This chapter focuses on three noted theologians, Henri Nouwen, Richard Rohr, and Dallas Willard, who, in this discussion, provide a framework and an opportunity to see the importance of Jesus Christ as the author and model of spiritual leadership and mentorship throughout his ministry and life. Through this comparison and contrasting of these theologians' perspectives on leadership and mentorship, a meaningful perspective for those who seek to have and provide for a transformational ministry which is hoped to aid and empower leaders to develop mentees for the kingdom of God. Many of those who are in the position of leader operate in a way that is secular in nature which has been made famous through simulation of the high-power workshops and motivation gatherings.

If those who are in positions of leadership would reflect and ensure that they are connected and have a relationship with God, involving prayer, fasting, and time of solitude and meditation. If they would continue to seek God for direction and be an example of God's lead. Then there will be leaders and mentors who have a desire to

empower those who are coming behind them. It is hoped that the anemic condition of the church will be revived with the energy needed to strive and move into the future and have an impact not only on the church building but on the greater community. The emphasis throughout this chapter is to show that leadership and mentorship are to be foundationally secure by ensuring that Scripture is paramount and the leading force in the creation of effective spiritual leaders and those who too who they mentor. In this chapter there will be an examination of practical applications which will aid in the process of using the Bible and the voice of God as the true guidance to success and the accomplishment to which God as given.

Theology of Leadership

The theology of Leadership finds its beginning and modeling in the first leader of the Church. Jesus Christ is the ultimate example that entitles the connectedness of humility and integrity. Leadership, when looked upon, can be misleading, and because of what we may learn in a secular society, it may be the reason for the disconnect between our congregations and those who lead them. Matthew 20:25-28 states,

> Jesus called them together and said, you know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. [26] Not so with you. Instead, whoever wants to become great among you must be your servant, [27] and whoever wants to be first must be your slave— [28] just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Leadership is not just the pastor, but also those who guide ministries and provide vision so that they are effective and productive. The blame is often placed on the pastor of a particular congregation for the lack thereof or even the misrepresentation of leadership. Ministry leaders also have equal responsibility for those to whom they lead. When we

examine the scripture, we find that many who profess to be leaders outside the pulpit have no real connection to the church or God. During this post-pandemic era, the religious community needs to define, develop, and discharge those who want to be influential in the lives of those who will lead the church into the future.[1]

Finding and defining leadership and mentorship in the context of the theological structure is notable and essential. As previously said, we see leadership in the secular sense of authority and guidance, but it is more about knowing than serving or servanthood. An example of what a spiritual leader personifies in the scriptures is Mark 10:45, "For even the Son of Man did not come to be served but to serve and give his life as a ransom for many." This helps us to see that Jesus proved the need to show those who would follow him that humility and commitment are needed to help leaders, those they mentor, and the greater community grow and cultivate the spirit of Christ.

Nowen believed that authentic leadership is rooted in an awareness of one's brokenness. This fosters humility and empathy. Nouwen states that leadership is from a place of service. Service is a word that needs to be expounded in the religious setting.[2] We must also show and define that leadership is not about power or looking to garner a status that portrays a superiority complex, or even lofty.

Continuing to define Spiritual leadership, it embodies a deep connection with God cultivated by prayer and meditation.[3] This leads to expanded awareness and discernment,

---

[1] Andrew D. Clarke, *Serve the Community of the Church as Leaders and Ministers* (Grand Rapids, MI: Eerdmans, 2000), 75-102.

[2] Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: Crossroad, 1989), 42–55.

[3] Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, CO: NavPress, 2002), 59–75.

which in turn leads to the leader's divine purposes. Through this transformative awakening, the leader can walk with integrity, inspire, and become a conduit of purpose and unity among those for whom they have spiritual responsibility.

On the other hand, mentorship has a similar but unique characteristic that dynamically has its own dimensional purpose yet is congruent to Spiritual Leadership. Just as spiritual leadership requires humility of the leader, Mentorship is more than issuing peremptory directives, communicating skills, or even giving information that will place the person in a favorable position for advancement. The overarching importance of mentorship is to empower and encourage the mentee to grow in their faith while receiving wisdom and ensuring accountability.[4] It becomes the Mentor's responsibility to have a relationship with the mentee and to prove it, just as Paul did with Timothy, as Paul found himself in prison in his last days and continued to encourage Timothy. In 2 Timothy 1:6, "I remind you to fan into flames the spiritual gift God gave you when I laid my hands on you." Here, it is seen how Paul, as a Spiritual leader, encourages Timothy to continue in ministry even though he was experiencing opposition to his preaching and his age.

Theologically, when we examine the relationship between leadership and mentorship, we find they are complementary. Either can only be effective or successful with the other. Leaders must invest in mentees, and the byproduct of this relationship is more spiritual servant leaders created. They can then reciprocate their growth and begin to mentor others who may want to grow and become leaders. The reciprocal relationship

---

[4] Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 40–58.

of leaders and mentees has been the driving force since early biblical times.[5] There are those who may not recognize it, but it is what is known as the Christian model of discipleship. [6]

Our examination of Spiritual leadership and mentorship will help and encourage the visitation of the Holy Spirit and enhance the theological aspect more than the secular aspect of leadership and mentorship. The primary focus is on service/servant leadership, spiritual growth, and building relationships between leaders and the community. Henri Nouwen, who is a noted theologian, priest, and spiritual guide, has given insight into spiritual leadership and mentoring that exemplifies a level of understanding missing in present-day leaders in the church.[7] Based on some of Nouwen's writing, we will examine and provide some evidence of a need for greater examination and abdication to ensure that the integrity of spiritual leadership and mentorship is not diminished. Through this examination, it is hoped that we can provide the need for comprehension and demonstration of the need for the advancement of the Kingdom of God.

Definition of Gatekeepers

It will also allow those in leadership positions to see that what the secular world views as leadership qualities is really the definition of gatekeepers. We understand

---

[5] Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, 25th anniversary ed. (New York, NY: Paulist Press, 2002), 7–15.

[6] Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Macmillan, 1959), 59-69.

[7] Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York, NY: Image Books, 1979), 11–25.

gatekeepers as people who strive for power and control without spiritual guidance.[8] Gatekeepers create boundaries that include and exclude members of the body of Christ from reaching their divine and ordained position in the Kingdom of God. It can also be noted that gatekeepers potentially lack the humility to seek success through their own self-interest and personal gain, forgetting those whom they lead. In John 10:1-2, Jesus describes the difference between the true shepherd and thieves or robbers who act as self-serving gatekeepers.[9] We can also note that Jesus also referred to the Pharisees as being gatekeepers and tried to obstruct those who wished to enter the Kingdom of Heaven. The understanding of the gatekeepers in this context is those who have derailed and presented a false impression of what the church is and should be.[10] These people, who will be defined as "gatekeepers," often misuse their influence and put their own selfish desires and traditions over the will of God.

The gatekeeper's focus is on legalism and exclusivity.[11] The church has become a country club, and the love of God has become a by-product and not the focus. This type of action has the energy to alienate people instead of drawing people to Christ. Due to the glorification of sin, many find themselves unable to distinguish between that which is right and that which is wrong. One may ask why. Because pride, greed, and the lack of morals become paramount and become a badge of honor, yet it exudes the stench of sin and a lost world. Paul speaks very eloquently and honestly about the effects of this type

---

[8] C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 1990), 10–15.

[9] D. A. Carson, *The Gospel According to John* (Grand Rapids, MI: Eerdmans, 1991), 381–388.

[10] Dietrich Bonhoeffer, *Life Together* (New York, NY: Harper & Row, 1954), 26–34.

[11] Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Macmillan, 1959), 43–53.

of behavior in 2 Timothy 4:3-4. Paul warns Timothy and impresses upon him to preach the word of God in and out of season, and that they will desire to hear from those who will only make them feel good and not be truthful to them.

With many whom we have defined as gatekeepers who exist within the context in this discussion, their unapologetic misuse of power and authority has extensive consequences, demonstrating the will of God to follow Him with humility and accountability. [12]There is a need for more people who genuinely have the desire to be spiritual leaders and produce mentees who have the inclination and aspiration to love. When those within this context repent and return to the first love of the church, God's purpose will be fulfilled.

Theological Foundation

There are several theologians who have helped to bring emphasis to the pedagogy of spiritual leadership and mentorship. Second Corinthians 12:9 states, "My grace is sufficient for you for my power is made perfect in weakness." Henri Nouwen's contribution reflected the importance of servant leadership and vulnerability. Nouwen suggests that one who leads must be willing to serve and be transparent about their weaknesses, which enables them to connect and guide those to whom God has

[12] Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, 25th anniversary ed. (New York: Paulist Press, 2002), 7–18.

entrusted.[13] Dallas Willard also expresses that leadership from the Spiritual or Christian perspective is not about control or influence but is about having a heart of Christ.[14]

Leadership Models in the Bible

Before examining the theological contribution of these three theologians and proving thus, it is essential to first reflect on what brings us to this place by looking at leadership in the Bible. From Moses to Jesus, who was the ultimate example of leadership, we must pose a question that is salient to the discussion. How were those in Spiritual positions selected in the Bible? It can be further noted and asked, what were the spiritual qualities? Many can fit into this category. Moses showed his leadership due to obedience and reluctance. Moses first opened himself up to listen for the voice of God yet, he was reluctant due to his speech impediment. Moses did not think that he would be effective. His humility aided in his effectiveness despite himself.[15]

Then we find another leader, Joshua, who was Moses' successor and led the Israelites into the Promised Land. Joshua had to be courageous and show that faith is important to lead. Many of the Israelites did not believe or trust Joshua's leadership. As fear crept into Joshua's leadership, God showed him that he had all that he needed. Many times, there is a desire to be like those to whom we follow as mentors or even

---

[13] Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: Crossroad, 1989), 17–30.

[14] Willard Dallas, *The Spirit of the Disciplines: Understanding How God Changes Lives*. (New York, NY: Harper One, 1988), 15-28.

[15] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 54–62.

predecessors, but God equipped Joshua to continue to move forward despite the opposition against him.[16]

We also see another leader in the personhood of Deborah. She was a prophetess and judge. Deborah's ability to use her wit and wisdom to propel the Israelites through Barak into battle and inspire a victory over those whose intention was to oppress them.[17] Here, we see a woman in a position of leadership, which then and even now is very uncommon in some of the mainstream churches. Thank God that God does not look at race, creed, or gender to define a leader.

Another leader who helped us to understand the role of being a spiritual leader is David. David was a shepherd boy and rose to the rank of king.[18] What is interesting enough is that David was not like most of his predecessors; he had flaws and issues, but what made David an excellent leader was that he was a worshiper and had the heart of God. David did not depend on his position, but he depended on his ability to hear from God through his worship and praise.[19]

Esther is another nontraditional leader in the Bible she risked her life for the Jewish people as a queen to address the injustices which plagued those under her rule. Esther showed leadership characteristics which gave her the ability to advocate on behalf

---

[16] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 1988), 71–82.

[17] Daniel I. Block, *Judges, Ruth*, New American Commentary, vol. 6 (Nashville, TN: Broadman & Holman, 1999), 194–223.

[18] Robert D. Bergen, "1, 2 Samuel," *New American Commentary*, vol. 7 (Nashville, TN: Broadman & Holman, 1996), 118–130.

[19] Bergen, *1, 2 Samuel*, 118–130.

of the people and she showed courage to stand when others would not.[20] Then we have our ultimate example of a spiritual leader Jesus Christ.[21]

The example of servant leadership through his demonstration to his disciples epitomizes humility, love, and selflessness. Jesus also wanted to stress that as a leader we must serve others, putting others' needs above our own. Validation is provided through Mark 10:45, “For even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.” These examples of spiritual leaders help to make the case and confirm the importance and need for spiritual leadership and mentorship.

Mentorship also has a key role in the context of the Church we find examples of through the Bible. Spiritual mentorship through a biblical perspective offers encouragement guidance and growth to potential leaders. The lack there of is what seems to be the cause of spiritual decline, it is also the cause of a numerical decline.

Mentorship Models in the Bible

Mentorship in the Bible is an explosive depiction of strength and courage which embodies and exemplifies the assurance of guidance, wisdom, and spiritual growth through relationships. There are some excellent examples of mentorship from the Old Testament to the New Testament each in their own right exhibited a relationship with each other and spiritual connection to God which throughout the Bible, to include Moses and Joshua, Elijah and Elisha, Naomi and Ruth, Paul and Timothy and again most

---

[20] Michael V. Fox, *Character and Ideology in the Book of Esther*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2001), 79–98.

[21] Greenleaf, *Servant Leadership*, 6–12.

notably Jesus and the Disciples. Strength and encouragement can be drawn from each of these as they provide proven mentorship.

Moses and Joshua may be one of the earliest noted mentor-mentee relationships in the Bible. True mentorship in this case was seen when Moses expressed to Joshua to prepare to lead the children of Israel into the Promised Land (Deuteronomy 31:7-9). Throughout their exchange, Moses was preparing Joshua by having him remain close by his side and validated Joshua's leadership by laying on of hands (Numbers 27:18-23). Moses did this in front of the Israelites, which signified that he approved of Joshua's training and preparation to become his successor.

Another example of mentorship in the Bible is Elijah and Elisha, who are similar but somewhat different in mentorship. Elisha was chosen by God. Elijah in his mentoring role was to encourage Elisha to continue the mission set forth by God. Elijah invested time with Elisha helping him to understand the spiritual and prophetic nature of his calling.[22] Similarly, there was a passing of the torch of sort Elijah placed his cloak on top of Elisha.

Examine further the mentorship of Naomi and Ruth. This was one that shows that mentorship can be conceived through a relationship between two people. Naomi became committed to mentoring Ruth after a series of events, namely the death of her husband and sons. [23]This relationship/mentorship was sealed through the words in Ruth 1:16, "Where you go, I will go and where you stay, I will stay. Your people will be my people

---

[22] Iain W. Provan, "1 and 2 King*s*," *Understanding the Bible Commentary Series* (Grand Rapids, MI: Baker Books, 1995), 146–155.

[23] Block, "Judges, Ruth," 194–223.

and your God my God." It can also be noted in this relationship that they had a reciprocal mentorship and grew from what may have been their demise to their destiny.

In the New Testament, we can note two examples of mentorship, the first being Paul and Timothy. Paul called Timothy his son.[24] It would give great validity to those who are pastors calling the minister they license and ordaining their sons and daughters. Paul's relationship with Timothy as a mentor was notably expressed in the Bible in both First and Second Timothy. Throughout these two epistles, Paul continued to speak to Timothy, and he encouraged and taught him what ministry was all about. Paul ensured that, when possible, Timothy would have the opportunity to be by his side to witness, preach, and teach. Paul showed Timothy how to stand strong in the midst of adversity and not to allow those who spoke against the gospel to distract and derail the mission to which he had been called.[25] Paul encouraged Timothy that he was ready to move out and to do the work of ministry in 2 Timothy 1:6-7.

In the example of Paul as a mentor to Timothy, Paul showed and taught him the essentials of ministry, through his eyes, what effective ministry entailed. The elements in Paul's view were teaching, encouragement, and accountability. Paul's teaching also showed how spiritual leaders can model what future leadership should look like. We must not forget again the ultimate mentor, Jesus Christ, in the discussion of Spiritual mentorship. Jesus' mentorship was to his disciples, who spent time with Jesus during his short tenure of ministry. During this time, Jesus taught them how to make more disciples

---

[24] Towner, *The Letters to Timothy and Titus*, 87–92.

[25] Towner, *The Letters to Timothy*, 21–40, 565–582.

and understand relationships with people, knowing that we all come from different walks of life, but when desiring a relationship with God, how important and devoted it is.[26]

As we examine mentorship from a theological perspective, we see Henri Nouwen view mentorship as a mutual and vulnerable relationship. He goes on to state that both the mentor and mentee experience growth.[27] This growth is revealed through self-awareness and a willingness to share one's own struggles and weaknesses.[28] Interestingly enough, in this discussion, Nouwen shares a profound perspective or definition of mentorship; Nouwen says that mentorship is less about imparting knowledge and more about fostering a space for spiritual transformation. Nouwen creates a space for authentic relationships and spiritual healing.[29]

Richard Rohr complements Nouwen's vision by emphasizing mentorship as a journey toward discovering the process that involves contemplation, inner healing, and a deep connection to God's presence.[30] Candidly, Rohr says mentors must guide others to embrace their spiritual journeys while also recognizing their shared humanity. He further believes that mentorship is reciprocal, that the relationship responsibility is on both parties, and that both are continuously seeking transformative work in their lives.[31]

---

[26] Andreas J. Köstenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and the Mission of the Contemporary Church* (Grand Rapids, MI: Zondervan, 1998), 87–104.

[27] Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York, NY: Image Books, 1979), 82–98.

[28] Nouwen. *The Wounded Healer*, 23.

[29] Nouwen. *The Wounded Healer*, 56.

[30] Richard Rohr, and Crossroad Publishing Company, *Everything Belongs: The Gift of Contemplative Prayer* (New York, NY: The Crossroad Publishing Company, 2011), 27.

[31] Richard Rohr, *The Universal Christ: How a Forgotten Reality Can Change Everything We See, Hope for, and Believe* (New York, NY: The Crossroad Publishing Company, 2019), 112.

Dallas Willard gives a perspective that brings understanding of mentorship from a perspective that sheds light on the intentional development of spiritual disciplines within the mentorship relationship. Willard describes that in mentorship, the mentor has the responsibility to teach and bring a spiritual sensitivity to prayer, fasting, and scripture study, which will, in turn, aid the mentee in developing a spiritual life that is pleasing to God.[32] Several scriptures help to validate Willard's point. For this reason, Willard shed some light on mentorship and the necessity of fostering spiritual growth, which allows for a transformative character that provides an opportunity that will lend to the demonstration of an authentic walk with God.[33]

Willard, Nouwen, and Rohr all place emphasis on spiritual disciplines, and they all provide a practical framework for the creation and sustaining of leadership.[34] Arguably, Willard believes spiritual practice is essential for developing the inner life of a leader and brings wisdom, humility, and integrity[35] Willard goes on to say that extensive time to meditation and personal devotion brings a deeper understanding of God's voice and direction for the leader.[36]

---

[32] Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, CO: NavPress, 2002), 142–165.

[33] Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco: Harper & Row, 1988), 84.

[34] Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives*, 61–79; Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: Crossroad, 1989), 42–63; Richard Rohr, *Everything Belongs: The Gift of Contemplative Prayer*, rev. ed. (New York, NY: Crossroad, 2003), 25–48.

[35] Willard, *Renovation of the Heart*, 59.

[36] Dallas Willard, *Hearing God: Developing a Conversational Relationship with God*, rev. ed. (Downers Grove, IL: InterVarsity Press, 2012), 31–58; Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives*, 147–165; Willard, *Renovation of the Heart: Putting on the Character of Christ*, 96–110.

On the other hand, Nouwen and Rohr bring attention to the need for time for reflection and contemplation. Nouwen describes solitude as a "furnace of transformation" where leaders can be vulnerable and transparent about the things that most people keep subdued: fears and insecurities. Rohr complements these thoughts and stress a need to bring together the personal and communal renewal which brings a greater connectiveness to God.[37]

Nouwen, Rohr and Willard all brought light to the fact that leadership comes from what must be recognized as authentic relationships. The road of this discussion moves in three individual directions. Nouwen believes that relational leadership is centered on vulnerability and mutuality.[38] He helps additional clarity in this thought by expressing that leaders must engage in a journey that is not just for the leader but for the mentee, and they simultaneously travel this road together. Rohr takes the road and explains that relationally, leaders must nurture not just the mentees but the entire community regardless of mentoring relationships and strive for a communal and unifying connection to God. Willard is the third branch of this road and expresses perspective and focuses on the need for the practical development of relationships through spiritual disciplines. Willard believes that prayer, scripture study, and other spiritual practices. Willard

---

[37] Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: Crossroad, 1989), 69–81; Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry* (New York, NY: Harper & Row, 1981), 21–34; Richard Rohr, *Everything Belongs: The Gift of Contemplative Prayer*, rev. ed. (New York, NY: Crossroad, 2003), 53–72; Richard Rohr, *Falling Upward: A Spirituality for the Two Halves of Life* (San Francisco, CA: Jossey-Bass, 2011), 98–112.

[38] Henri J. M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life* (New York, NY: Doubleday, 1975), 63–78.

explains further that through these means they create a foundation for leaders to create and authenticate a connection with those to whom they serve.[39]

Continuing with this comparison and contrasting of these three theologians we need to look at the importance of being fully present and developing a method which will keep the leaders striving to stay on course. Nouwen stress the importance of solitude as a mean to connect with God and to face the fears that many time paralyzes the ability to for that greater connection.[40] In this continued discussion, Rohr helps to bring clarity by adding that through contemplations, it fosters an enlightenment which helps leaders to hear from God and gain direction amid complexity.[41] In this continued discussion, Willard brings an added thought, he shares that those who experience spiritual transformation through fasting, study of the Word, and service mold leaders to take the face of Jesus Christ.[42] It is here that leaders could navigate through the challenges with clarity, humility, and resilience.

In this discussion, there is a necessity to address what modern leadership looks like in comparison to that of the three theologians. Modern leadership thrives on the backs of power and authority. Nouwen emphasizes the "wounded healer," which allows leaders to embrace their weaknesses as a source of strength and a vehicle to connect the leader to others.[43] Rohr stresses that the challenges leaders see exactly how they fit into

---

[39] Willard, *The Spirit of the* Disciplines, 61–79, 147–165.

[40] Nouwen, *The Way of the Heart*, 21–34.

[41] Rohr, *Everything Belongs*, 68.

[42] Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco, CA: Harper San Francisco, 1998), 328–344.

[43] Nouwen, *The Wounded Healer*, 56.

the greater scheme or plan of God.[44] Finally, Willard shares how he believes that spiritual disciplines give the leader the necessary tools to develop the integrity and resilience needed in the rapidly changing world.[45] It can also be noted that collectively these thoughts provide for a transformative vision which leaders can find to show their faith and response to the question of a society that has issues comprehending the questions and issues presented throughout their faith journey.

Examining the importance of spiritual leadership and mentorship, we must look at the possible ways and means to utilize these tools in everyday Christian leadership roles. It is important to build relationships by prioritizing the needs and well-being of the community. Nouwen suggests that when building this relationship, there is a continuous need for trust and empathy within the context. Rohr believes that leaders should create spaces where diversity is celebrated and where each of the people is involved. Willard's view is that spiritual practices reinforce the opportunities through their spiritual work to capture opportunities for growth and accountability, which in turn build community and community connections, inspiring the building and sustaining of relationships.

With all that is being explained and experienced, there is a need to discuss some of the issues that may bring about confrontations, and the inability to operate as an effective spiritual leader may include the following: burnout, isolation, and the pressures to perform. All three of the theologians' methods allow for the possibility to be reset, restored, and revived. There is a time for prayer, a time for fasting, and a time for reconnection. Willard continues to stress the need here for rest and sabbaticals to be

---

[44] Richard Rohr, *Falling Upward: A Spirituality for the Two Halves of Life* (San Francisco, CA: Jossey-Bass, 2011), 23–45, 98–112.

[45] Willard, *The Spirit of Disciplines*, 92.

rejuvenated. The question can be posed here how effective a leader can be if they have only had physical rest but not mental rest.[46]

Leadership and Mentorship Within the Context

How did the church get to a place where the Bible would take the back seat to business models, motivational speeches, and another big money scheme that tries to tell us how to be a better leader in the church, and it is spiraling out of control? Traditions with no purpose, except that this is the way we have always done it. There is even the desire to make use of secular career positions to give validity to what is thought to be leadership. In other words, what I have done on my job makes me qualified to do the job in the church. What happened to being called to ministry?

Spiritual leadership in its current state of being is suffering and needs to find how it can be or return to its essence for the future development of the church. Many of those who were considered leaders, i.e., pastors, deacons, and ministry leads, are now finding themselves following the model of the secular world, as in business, and have not, or maybe even have forgotten, the church's significance in its role to follow the word of God. In other words, the church's purpose is to spread the Gospel of Jesus Christ, that it may evangelize to the lost. Matthew 28:19-20, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."

In this context, those of the Silent Generation and Baby Boomers I (those born between 1946-1958) are now transitioning and growing into their later season of life.

---

[46] Willard, *The Spirit of Disciplines*, 120-135.

They are still trying to lead more on the merits of their existence in the context, forgetting the spiritual connections. Many believe that leadership is about deference and not spiritual connection. Many are attending worship and study less and less, bringing to the attention of this discussion how the Silent Generation and Baby Boomers I generation maintain their spiritual connection and follow the mandate of God. This again is what is termed "gatekeepers," those who are in positions of leadership, especially in the context of the church, who base what they do in the church on their power and authority, lacking a spiritual connection.

Then there are the Baby Boomers II (those born between 1959 and 1964), Generation X, and Millennials who have found themselves have the opportunity educational opportunities have a connection to the secular world, most of which were not connected to the church but have now connected and attempting to understand their relationship to God. Nouwen states that many of those who are of the younger generations find themselves slipping away from the spiritual leadership and mentorship models.[47] The element again that is left out is the ability to understand that there is a connection and relationship to God.

The context has and is suffering from the absence of spiritual leadership and mentorship during a period of more than seven years. It was because of this that leadership in the context during this time began to take control and had no desire to relinquish it. Power and authority took precedence over spiritual guidance and God's desire to lead the church. 2 Timothy 3:5 states, "They will act religious, but they will reject the power that could make them godly." Stay away from people like that! There are

---

[47] Nouwen, *The Wounded Healer*, 32.

those who are in the context who worship Sunday after Sunday, who also attend other teachings, but the teaching has not penetrated the heart, which leaves those people as the scripture describes, having a form of godliness. Within the context, there are those who exist on the merits of time and not a life and relationship with God.

Ministry suffers when there is no spiritual leadership and mentorship. The collateral damage is seen when there is poor planning in the ministry, outreach programs that lack the ability to connect with the community. There is also a reliance on secular models and a lack of reliance on God's Word. In this case, too often we play the copycat, putting no prayer or thought into what the needs of the community are. Many times, operating out of our own beliefs and desires, we miss out on opportunities for understanding where and what the needs of the community are.

These issues can be eradicated, and a restoration process may be possible if the context first takes the time to acknowledge that there is an issue and is willing to make the necessary changes, which will lead to growth. This can only be done when the body is honest and unified to find the solutions. There is also a need for training to ensure that focus is not secular but that the training is biblically based and that the context buys into the training for the advancement of the church. Proverbs 11:14, "Where there is no guidance, a people falls, but in an abundance of counselors there is safety." Here we find that spiritual leadership and mentorship are not optional but required to have a church that thrives. In a context that has not had clear roles, those who are trying to build or even restore the spiritual foundation will tend to suffer from burnout and will continue to exacerbate the desire for growth and the adherence to spiritual leadership and mentorship.

There is a question that comes to mind in this discussion: why do people who desire to cause pain and suffering also desire to lead people, yet lack the heart or spirit to lead God's people? Many of those in the context have, in some ways, acted just like the Pharisees. In the biblical context, the Pharisees were a group whose major desire was to obstruct effective spiritual leadership and mentorship. The Pharisees were always trying to utilize the law and traditions rather than reaching people through genuine love and connective relationships with others.[48] Through the scope of legalism, there are those who, in a similar manner, try to derail and splinter God's plan by developing a space where people are judged more than given grace.

The opportunity for effective mentorship focuses on relationships rather than rules, which is Pharisaic in action. We see in Matthew 23:4, which validates this thought. They crush people with unbearable religious demands and never lift a finger to ease the burden (NLT). The Pharisees were not willing to change and were stubbornly denying the transformative Word of Jesus. This Word brings love, hope, and healing. This Word also brings mercy and grace. Most of the Pharisees again were unwilling to try anything new, let alone anything new. This action also demonstrates the need for a reconnection to God's Word.

Putting aside legalism, resistance to change, and the desire for control are all potent means to the derailment of Spiritual leadership and mentorship. When God brings to light the traps and distractions that those who feel that they have control and power. The greatest need in this context is to be aware of the pitfalls, traps, and distractions by

---

[48] D. A. Carson, *Matthew*, in *The Expositor's Bible Commentary*, rev. ed., ed. Tremper Longman III and David E. Garland (Grand Rapids, MI: Zondervan, 2010), 8:515–532.

closely adhering to the Word of God. What is also noted is that there is no commitment to the work. Many within the context and Sunday morning worshippers who have the belief that there is no need to study or even pray. Matthew 17:20-21 (NKJV) says it this way,

> So Jesus said to them, "Because of your unbelief; for assuredly, I say to you if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there and it will move, and nothing will be impossible for you. However, this kind of faith does not go out except by prayer and fasting.

Conclusion

Throughout this chapter, we have seen how the theological framework of leadership and mentorship has been created. The Theological framework of leadership and mentorship has allowed us to see that it is important to note that the examples of biblical significance prove they were not only examples of leadership and mentorship during biblical times, but they are significant in society today. We have also seen some tools that each of the theologians has used to sustain a level of spiritual stability

Each of the three theologians has given a different perspective that, when combined, build a force that aids leaders to share and motivate others to be empowered as well. As we see it today, these countercultural models, which are expressed as power, strength, and authority, have become the measures of what leadership looks like. Yet we have seen that Nouwen expresses that true leadership is about vulnerability and mutuality. Rohr highlighted contemplation and interconnectedness, and Willard's thought is to combine spiritual disciplines to form a comprehensive model for leadership[49]. It can

---

[49] Richard Rohr, *Everything Belongs: The Gift of Contemplative Prayer*, rev. ed. (New York, NY: Crossroad, 2003), 25–48, 53–72; Richard Rohr, *Falling Upward: A Spirituality for the Two Halves of Life* (San Francisco: Jossey-Bass, 2011), 98–112.

further be noted that without spiritual leadership and mentorship, the gatekeepers will continue to derail the growth within the community and have the possibility of creating vacuums that not only affect a particular context but also affect communities.

The three Theologians agree that there is a need for intentional prayer, meditation, and fasting to gain the needed connection to God. Through these measures of spiritual renewal, the leader and even the mentee are opening themselves up to allow the indwelling of the Holy Spirit to engulf their spirit and help them to lead and be led by listening to the voice of God. We are also reminded that leadership could help and aid in personal spiritual growth. Paul helps and reminds us in Ephesians 4:11-13 (NLT), which states,

> Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. [12] Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. [13] This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and completed standard of Christ.

This becomes the evidence of what the people of God are to do and what God desires for each person in the body of Christ. When the focus is on the equipping of the people of God, the strength needed to live and succeed becomes available not just for those who are to receive but also for those who are committed to the work. Then the body of Christ can focus not only on the work but also on the return of Jesus Christ. Being transparent about pain and suffering is a quality of the spiritual leader. They must allow their mentee to see the transformative power of God, which has placed them on a journey to reflect upon what brought them to that place, and allow the mentee to understand the need for this type of transparency. It is also important to note how, through your trials and tribulations, one can find strength through God's Word. Drawing from this strength

is what brings about true revival. It is also here that true Spiritual leadership and mentorship eradicate gatekeeping and begin to build disciples.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

Leadership is an integral part of any organism that functions to achieve any mission or goal. This chapter will address how the Transformational Leadership Theory, which was established by James MacGregor Burns in his seminal work on *Leadership* (1978),[1] plays a significant role in providing information on effective leadership and mentorship. The chapter will also discuss how transformative leadership has the potential to inspire change and personal development. It will also be highlighted as the opportunity for growth, not just for those to whom the leader is to inspire, but also for the leader's own growth and development. The chapter will examine the strategies, conflicts, and similarities in the theory of transformative leadership. It is also hoped that there will be a link between transformative leadership and mentorship.

Transformational Leadership Theory

Transformational leadership involves the ability to connect with those who are connected to the organization and reach them not just as a superior or boss but also at an

[1] James MacGregor Burns, *Leadership* (New York, NY: Simon and Shuster, 1978), ii.

emotional level.[2] This model explains the need from the perspective of the business world to create an atmosphere that fosters empowerment within the organization.[3] Conger also stresses that many of the challenges are created by the lack of education.[4] Education is more than K-12 or post-secondary education. It is about taking the time to understand who one is and comprehend what it takes to communicate with those whom you lead. This is one of the reasons that there is a lack of connectivity between leaders and those they mentor. Not sharing information that will and can produce new leaders. But from the other side of this, there are leaders who do not wish to empower but to derail opportunities for growth due to the selfish desire to hold tight to the position to which they have obtained.

It is the leaders' desire to keep their staff and those who are their subordinates uneducated about the needs and the possible opportunities that are available. There are many in the area of transformational leadership. James MacGregor Burns is the person who introduced the concept of not only transformational leadership but also transactional leadership. Bernard M. Bass is another theorist who took Burns' theory and expanded to speak on the operationalizing of transformational leadership.[5] Then there are a few others, Bruce J Avolio, Ronald E. Riggio, Kouzes and Posner, and many others who have

---

[2] Jay A. Conger, "Charismatic and Transformational Leadership in Organizations: An Insider's Perspective on These Developing Streams of Research," *The Leadership Quarterly* 10, no. 2 (1999): 145–179.

[3] Jay Alden Conger, *Winning 'Em over: A New Model for Managing in the Age of Persuasion* (New York, NY: Simon & Schuster, 1998), 55.

[4] Conger, *Winning 'Em Over*, 68.

[5] James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 18–25; Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York: Free Press, 1985), 20–35; Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NJ: Lawrence Erlbaum Associates, 2006), 3–21.

taken this theory and given insight, as well as criticized some of the theoretical points.[6] Each has contributed to the ever-evolving view and theory of Transformational Leadership.

Historical Perspective of Transformative Leadership

James MacGregor Burns was a historian, political scientist, and, most of all, a leadership theorist. [7]Burns was noted for his extensive study of leadership, which also led to further study into ethics and power in many fields. It was Burns' desire to help conceptualize that leadership is about the reciprocal process. This process involves helping leaders to develop a relationship not based on domination or control but on a mutual relationship of inspiration, and each is able to achieve goals that advance the entire body.[8] Burns was also infamous for his discussion and the definition of the difference between transactional leadership and transformative leadership. This was paramount in 1978.[9] To bring greater understanding to the importance of Transactional Leadership, it is necessary to define each and discuss its significance. Transactional leadership can be defined as the opportunity for leaders and mentees/followers to have a relationship that is based on mutual understanding, yet it lacks the sustainability for

---

[6] Bruce J. Avolio and Bernard M. Bass, *Developing Potential across a Full Range of Leadership: Cases on Transactional and Transformational Leadership* (Mahwah, NJ: Lawrence Erlbaum Associates, 2002), 1–18; Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NJ: Lawrence Erlbaum Associates, 2006), 49–72; James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 6th ed. (Hoboken, NJ: Wiley, 2017), 13–32; Gary Yukl, "An Evaluation of Conceptual Weaknesses in Transformational and Charismatic Leadership Theories," *The Leadership Quarterly* 10, no. 2 (1999): 285–305.

[7] James MacGregor Burns, *Leadership* (New York, NY: Harper & Row, 1978), vii–x.

[8] James MacGregor Burns, *Leadership* (New York, NY: Harper & Row, 1978), 35.

[9] James MacGregor Burns, Leadership (New York, NY: Harper & Row, 1978), 18–25, 141–170.

future events and or relationships.[10] Then, Transformative Leadership has a greater expectation and outcome. Transformative leadership has the yearning to focus on the sharing of the values and vision of both the leader and mentees to bring about and to achieve at levels that provide for great connectivity.

Burns continues to bring relevance by redefining leadership as a dynamic interaction between leaders and mentees. He goes on to say that there is reciprocity that must be established rather than there being an authoritarian attitude.[11] There are modern theorists who believe that there is a shared connection between the leader and mentee, and their roles are not separated, but they are collaborative Much of Burns's work was expanded by Bernard Bass. Bass created what is known as the Multifactor Leadership Questionnaire (MLQ). This instrument is used to measure the behavior of transformational, transactional, and laissez-faire leadership. This instrument serves to provide information in five distinct areas, which help bring a greater understanding to what can and should galvanize and provoke mentees to exceed their expectations[12]

It is also Burns' belief that Transformative Leadership is the highest form of leadership and is deeply rooted in morals, producing positive change. This thinking comes from leaders like Mahatma Gandhi. Burns continues to show how there is a need to combine and utilize ethics and morality to help solve the need for leadership[13]. Burns also wants to help leaders not forget that leadership is not just about what happens to

---

[10] Bass and Riggio, *Transformational Leadership*, 7–14.

[11] Burns, *Leadership*, 25.

[12] Bass and Riggio, *Transformational Leadership*, 88.

[13] Burns, *Leadership*, 40–41.

assist the organization to accomplish its goals, but it should also create a better society and future for those who come behind.[14]

Transformative Leadership Concepts

Change becomes the foundational basis of Transformative Leadership. Leaders who make use of this theory find themselves engaging on a deeper level and motivating those they have under their tutelage. There are some key concepts that help and provide for lasting effectiveness. The first concept is innovation and intellectual stimulation here the leader inspires creativity and challenges the status quo.[15] The reason this concept is difficult for some leaders is that they themselves lack the ability to seek or desire nothing greater. Many leaders are comfortable right where they are nothing more nothing less.

The next concept is reciprocity and mutual elevation here the leader does not allow themselves to be put on a pedestal. The leader and mentee are both building each other, one is not greater than the other. The next concept in this theory is understanding that there is an ethical and moral responsibility. Burns states that true leadership puts others before itself. It also ensures that integrity, equality, and justice are paramount.[16] The last concept in this discussion is that of vision and inspiration. The scripture says, "Where there is no vision the people perish. But the that keeps the law happy is he" (Proverb 29:18). Burns helps us here by reiterating that as a leader one must articulate a

---

[14] Burns, *Leadership*, 25.

[15] Bass and Riggio, *Transformational Leadership*, 90.

[16] James MacGregor Burns, *Transforming Leadership: A New Pursuit of Happiness* (New York, NY: Atlantic Monthly, 2003), 75-90.

clear and compelling vision that inspires those who follow to strive for the best.[17] With each of these, there is a great chance for success and the building of an organization and or context which will develop leaders and mentees who collectively grow together.

Transactional Leadership Concepts

Transactional leadership, which has been and continues to be reviewed throughout this discussion, is a leadership style that focuses on structured processes, clear aims and the exchange of rewards or penalties to motivate.[18] Transactional Leadership realizes structured policies and processes. Transactional Leadership loses sight of the person, and the focus is on the mission.[19] It must be understood that it takes both a leader and follower or, in the case of our discussion, a mentee to conduct any task created. The question that comes to mind here is whether this type of leadership should be used in the context of the church. Let it be known that it is not trying to circumvent the need to have a smooth operation. This type of leadership style is seen in business, military, and bureaucratic settings.

Understanding transactional leadership has some concepts that bring to light why this type of leadership is effective. There are clear goals and expectations because many who are in the context of the discussion come from a military background, so this is all they know and understand. These types of leaders run and prioritize their function by

---

[17] Burns, *Leadership* (New York, NY: Harper & Row, 1978), 425–459.

[18] Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York, NY: Free Press, 1985), 121–150.

[19] Burns, *Leadership*, 3–24.

keeping order and ensuring the tasks are executed according to the standard.[20] In this concept, mentee are expected to perform their roles as told with little to no deviation. In other words, do not think, just do what you are told. The second concept here is that of the reward-punishment framework.

At the center of Transactional leadership is the use of rewards and punishments. The mentee/follower meets the standard and the rewards can be subjective, yes, even when the goal is met.[21]Many times, there are those who use this type of system to eliminate and or create a system of dependency. This is what is considered or defined as "give-and-take." The relationship between leaders and mentees/followers is based on compliance and efficiency.[22]

Another concept is to focus on short-term goals. Here, transactional leaders have a desire to carry out things immediately. [23]Their desire is all about the here and now and have any connections to future or long-range goals and aims. The transactional leader looks to achieve operational efficiency and meet the daily organizational needs.[24] This concept is helpful when there is a clear and precise goal to obtain. This concept is helpful when crisis management or routine management is involved.

The last concept is that directive leadership style. Transactional leaders often implement a directive style, where decision making is centralized, and followers/mentees

---

[20] Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York, NY: Free Press, 1985), 125.

[21] Bass and Riggio, *Transformational Leadership*, 8.

[22] Burns, *Leadership*, 125-137.

[23] Bass and Riggio, *Transformational Leadership*, 7–13.

[24] Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. Guenther Roth and Claus Wittich (Berkeley, CA: University of California Press, 1978), 956–1005.

are expected to follow direction without asking questions the "Do as I say" attitude.[25] Though this concept is extremely strict in its application it does allow for consistency and uniformity. Even though these concepts considering transactional leadership seem to have a dictatorial vibe they can be utilized in a way that adds to overall productivity. When it comes to the leader mentor relationship it is far from acceptable. The mentee/follower should have the right to ask questions and build a relationship where there is an open door to this communication process.

Transactional Leadership when compared to transformational leadership there is a very distinct difference between the two transactional leadership is more about being mission driven and achieving specific goals and transformational leadership is about inspiration to achieve far beyond the basic needs of mission and achieve specific goals.[26] Both of these leadership styles are effective in their own right. Arguably transactional leadership is not effective for the outcome which is trying to be achieved in this particular context. What is hoped for is change to leaders where there is a focus on themselves.

Comparisons and Contrasts with Other Theorists

Look at James MacGregor Burns as the pioneer. There are other theorists who advocate and criticize the basis of this theory. It can be argued that even in their differences, there seems to be an alignment that aligns with the thoughts of Burns yet takes on them in this transformative approach as time moves forward. Bernard M. Bass, who was a strong proponent, took the concept which Burns introduced to another level.

---

[25] Bass and Riggio, *Transformational Leadership*, 7–13.

[26] Bass and Riggio, *Transformational Leadership*, 3–21.

Bass built on the moral motivational framework and added key components which include Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration.[27] Bass also thought that there was a need for the follower/mentee/ employee to have an evaluation to show if the concept was providing the necessary tools that helped them to grow.[28]

Another theorist by the name of Ronald A. Heifetz believes that and focuses on adaptive leadership as a form of Transformative Leadership. Heifetz's main thought for consideration was on the leader's role and emphasized that it is the leaders' responsibility to take on the challenges and thrive. Heifetz found thinking similar to that of Burns and Bass in that there is an importance to bringing to the forefront moral and social elevation through leadership.[29]

Another theorist by the name of Ken Wilber believes that leadership should be addressed in its complexity through a multiplicity of perspectives. Wilber seeks to address a comprehensive approach that adds not just a motivational approach but also brings into consideration psychological and developmental models.[30]

Wilber argues that you must understand a person's psyche to help get the leader to a place where the Transformative Leadership model can be applied. [31]

---

[27] Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York, NY: Free Press, 1985), 52-61.

[28] Bass, *Leadership and Performance Beyond Expectations*, 181–200.

[29] Ronald A. Heifetz, *Leadership Without Easy Answers* (Cambridge, MA: Harvard University Press, 1994), 28.

[30] Ken Wilber, *A Theory of Everything: An Integral Vision for Business, Politics, Science, and Spirituality* (Boston, MA: Shambhala Publications, 2000), 130.

[31] Ken Wilber, *Integral Psychology: Consciousness, Spirit, Psychology, Therapy* (Boston, MA: Shambhala Publications, 2000), 5–25.

Rober J. House brings an interesting viewpoint which disagrees to that of Burns. House believes that it is important for the leader to make their leadership more adaptive to the needs of the mentee. He brings into play the enabling of the mentee to become successful. House seems to point to a transactional approach as well as a situational adaptation rather than moral societal transformation to leadership.[32]

Transformative Leadership in Society

Transformative Leadership is used in many areas in society today. One example is the educational arena. When used in the education arena, we see that administrators' goals are and should be to inspire the teaching staff to inspire the students, and everyone is inspired for greatness and building a society that is productive and helping the community in which it has been planted. Studies have shown, for example, in a Ugandan school that when the headteachers made use of transformative leadership practices, there were significant improvements in academic performance made not only by the students but also by the teachers.[33]

Strides have also been made in the business community. There is a greater need to help educate those who have a desire to lead but also take into consideration those who follow. The education of leadership has, in some way, not employed practical applications. Textbooks and even understanding scholars and theorists do not replace

---

[32] Robert J. House, "A Path–Goal Theory of Leader Effectiveness," *Administrative Science Quarterly* 16, no. 3 (1971): 321–339.

[33] Moses Nguni, Peter Sleegers, and Eddie Denessen, "Transformational and Transactional Leadership Effects on Teachers' Job Satisfaction, Organizational Commitment, and Organizational Citizenship Behavior in Primary Schools: The Tanzanian Case," *School Effectiveness and School Improvement* 17, no. 2 (2006): 145–177.

practicality. One of the things that is no longer taught is citizenship, which was a block of instruction on how to treat people. Again, much of what was learned has now been forgotten or is of no significance. When there are transformative leadership concepts used, there is a higher employee-employer engagement, and there are those who are empowered, and collaboration is at its highest level.[34] When the employee can contribute to the long-term goals, remarkable things happen within the context.

In the greater society and even in the case of the political climate, Burns suggests that transformative leadership theory is relevant and plays a vital role. Leaders like Nelson Mandela and Martin Luther King Jr. truly exemplify transformative leadership by taking the time to mobilize the community toward justice, equality, and, most importantly, reconciliation. What is powerful, as Burns presents these leaders, is that they could make use of what was in them, their integrity and charisma to inspire those who followed.[35] There are some advantages to transactional leadership. It allows for efficiency and productivity by seeking to maintain a system in place for structured tasks and clear rewards. The process also allows for deadlines to be met and operations to run smoothly.[36]

Another advantage to this type of leadership is that there is clarity to roles and responsibilities. Those who adhere to transactional leadership often understand their role in the process. This also allows for the minimization of confusing roles and ambiguity in

---

[34] Bruce J. Avolio and William L. Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," *The Leadership Quarterly* 16, no. 3 (2005): 315–338.

[35] Burns, *Transforming Leadership*, 36-39.

[36] Bernard M. Bass and Bruce J. Avolio, *Improving Organizational Effectiveness Through Transformational Leadership* (Thousand Oaks, CA: Sage, 1994), 15–20.

tasks. Another advantage is that in large organizations, transactional leadership works well. It helps in the delegation and management of teams, which enables effective organizational goals.

Just as there are advantages, there are disadvantages. Some of the disadvantages are that in transactional leadership, there is no innovation or creativity. It discourages creativity and innovation, stifles the thought process, and causes those who are followers/mentees not to see themselves as future leaders and to come up with innovative ways to help the context and the community to grow.[37]

Another disadvantage is emphasizing rewards and punishment. This is what causes the follower/mentee/employee to strive for rewards just to get something other than personal accomplishment.[38] The goal should be for relationships to be built. This relationship goes far beyond just within the context of discussion; they should reach the one who has created us for His purpose and His plan. Matthew 6:35, "Seek ye first the Kingdom of God and all his righteousness and then other things will be added unto it."

Relationship to Biblical Foundation

When examining the relationship between Transformational Leadership and the thoughts of the Biblical foundation in association with this project, they are found to work congruently. Looking at many of the biblical examples, they all were about and proved a motivational direction for those whom God entrusted to them. Bringing the lens to the main character in this discussion, Paul constantly portrays what leadership should

---

[37] Burns, *Leadership*, 140.

[38] Edward L. Deci and Richard M. Ryan, *Intrinsic Motivation and Self-Determination in Human Behavior* (New York, NY: Plenum, 1985), 32–65.

look like. He was building, encouraging, and empowering Timothy in this case to be the best that he could be. Paul was also able to gain providential insight for himself, not trying to make himself look better, but to show himself as a living example of the things he wanted Timothy to learn and internalize.[39] Timothy was also able to gain the needed insight from Paul.

These foundational chapters have intertwined all the subject matter researched to create what is needed in the context for effective Spiritual leadership and mentorship. It has been through this research that there is a greater understanding of what gatekeepers are and how they may themselves not understand why they do what they to derail and deter the opportunities for growth.

Transformative Leadership and Mentorship Within the Context

If existing ministry leaders participate in a focused training on spiritual leadership, then they will be equipped to lead from a spiritual framework rather than a secular framework. The problem presented in this context is that many of the current leaders do not want to relinquish or train future leaders, which causes an ineffective transfer of authority to build future leaders. When looking at leadership development, it is important that we understand the need to give those who want and those who find themselves in these positions adequate tools to develop and the skill set that will allow them to show and perform as required. Demonstrate management skills. It helps to understand that when it comes to leadership in ministries in the body of Christ, it is about

[39] Towner, *The Letters to Timothy and Titus*, 57–64, 583–601.

developing disciples, spiritual leaders who can help the church carry out its mission. The ability to grow spiritually can become infectious in motivating other to serve God.

Within the context this is the greatest issue. Following Burns and the other theorists, there is no connection between the leaders and the mentees. Most of those who consider themselves leaders do not have a relationship or even care about those who follow them. The leaders use tactics which have been passed down for years. It can be stated that it is the traditions which become more important than the relationship. These leaders tend to create environments which shun the mentees and followers, making them feel inferior sometimes even causing the follower to lack confidence. The question that comes to mind is why such a breakdown in communication is there. Each person involved has equal responsibility for the outcome.

There is another question or thought that comes to mind. Why do those who are being mentored many times resolve to leave when things get hard? This is why Transformative Leadership is so important to the future of this context, and many others find themselves in similar situations. In this context, the ministry suffers when there is no spiritual leadership and mentorship. Collateral damage is seen when there is poor planning in the ministry, outreach programs that lack the ability to connect with the community. There is also a reliance on secular models; in this case, the Transformative Leadership Theory can work, with the reliance on God's Word. In this case, too often we play the copycat, putting no prayer or thought into what the needs of the community are. Many times, operating out of our own beliefs and desires, we miss opportunities for understanding where and what the needs of the community are.

These concepts given by Burns are some of the tools needed to bring about a change.[40] They are not really anything new, but they are new concepts to motivate those in this context and to bring about a change. Again, one of the difficult issues in this context is that it is an aging congregation that has no real desire for growth. Technology is becoming more part of the context today and is creating a divide. Many have accepted the technology of the cellphone, which is what is believed to be a small handheld computer. Yet those of the Silent Generation and Baby Boomer I, generations born prior to 1955, are apprehensively fighting against such uses.

In our context, the African American population is less than four percent. The neighborhood, which once was the African American mecca in the City of El Paso, Texas, was decimated by the Interstate Highway project, just as it has been throughout the United States. The neighborhoods hit the hardest were minorities and low-income. It can be arguably noted that many of those who fight may fight due to the atrocities brought about by exclusion, not inclusion. This is why I can agree with Ken Wilber. He says there must be a link to psychological and developmental models. Knowing where people come from helps the leader to gauge and, with sensitivity, project possible outcomes.[41]

Much of what is seen in this context and other contexts is more transactional leadership, which focuses on structured processes and clear objectives with rewards and penalties when the process is not accomplished. Understanding that there is a need for

---

[40] Edgar H. Schein, *Organizational Culture and Leadership*, 4th ed. (San Francisco, CA: Jossey-Bass, 2010), 23–45.

[41] The Rich History of El Paso's African American Community," *El Paso Matters*, February 26, 2021, https://elpasomatters.org/2021/02/26/the-rich-history-of-el-pasos-african-american-community/.

this type of process to keep the organization moving, but there does not seem to be grace connected to it. What I mean by grace is the unmerited favor and kindness of God toward us. Too often, we are looking for ways to hurt one another and help. Transactional is based on one's interpretation of the fact many times, and not on how it affects the person. This type of leadership style is seen in business, military, and bureaucratic settings.

Transactional Leadership can be found in the context of ministry, where rewards are used to lead ministries and punishment is used for those who cannot, or the exclusion of persons from taking part in ministry. How does this context receive help from Transformational Leadership model? This is the question that is hoped to be answered as research is continued. With this leadership style, there is a great possibility that aligning the mission-driven and faith-oriented nature of the church change is possible. There must be emphasis on shared vision, spiritual growth, and collective empowerment. The focus is on spiritual growth. Many times, there is a desire to gain secular knowledge to make changes in all the areas needed. As stated in theological foundations, in order to have transformative leadership, there must be transformative principles of service, humility, and relational guidance.

Conclusion

We see that James MacGregor Burns had the forethought to set up a paradigm in leadership. We see that Burns believed that leadership is based on vision, ethics, and mutual growth. The model defies earlier models, which focus on the authority model and short-term gains. It can be concluded in this model that each person involved has equal

responsibility for the outcome. Burns, as the creator and influencer of [42]Transformative Leadership model, has drawn much attention from both those who praise and criticize his theory. There are several modern scholars who believe that it is impossible to be effective as a leader based solely on a pragmatic relationship. There are some modern theorists who believe that transformative leadership is not effective across all cultures and industries.

In the twenty-first century, how is it that this Leadership Theory model stays relevant and maintains its practicality? Having to navigate through so much and knowing that the norms are constantly changing and there is still societal disagreement, this type of leadership model has been effective because it could bring about a compelling vision and bring trust, collaboration, and the ability to participate in ethical decision-making. In a world that is rapidly changing and where there is an overwhelming use of technology, the leadership styles of old must also change and provide a conduit linking the past with the present and realistically link to the future. The pandemic of 2020 was one that not only taught us how to survive, but it also taught us how to make use of technology through the creation of Zoom and Teams. Even though they were cartoons, one may remember the Jetsons and much of what originated in 1962. Yet technology has made strides; it has also created a divide. Some do not wish to make use of technological advancements, and also those who have moved on from face-to-face communications, which has become a lost art.

Throughout this research, the author has been able to understand their role in creating an environment that will seek to encourage and demonstrate what transformative

---

[42] Burns, *Leadership*, 55.

leadership looks like and provide a safe and productive space despite some of the obstacles. There is a cliché that has been ingrained in the author's head through most of his military career, which states, "Lead by example, you never know who is following." In the discussion of Spiritual Leadership and Mentorship, transactional leadership, as discussed by Bass, is not an effective tool in building the type of relationship needed to create a sustainable partnership.[43]

If existing ministry leaders of the Mount Zion Baptist church participate in a focused training on spiritual leadership, then they will be equipped to lead from a spiritual framework rather than a secular framework. "The problem presented in this context is that there are current leaders who do not want to relinquish or train future leaders, which causes an ineffective transfer of authority to build future leaders.

When looking at leadership development, it is important that we give those who desire and those who find themselves in these positions adequate tools to develop and the skill set that will allow them to demonstrate and perform as required. It helps to understand that when it comes to leadership in ministries in the body of Christ, it is about developing disciples, spiritual leaders who can help the church carry out its mission. The ability to grow spiritually can become infectious in motivating others to serve God.

The context of the church is an area that has gatekeepers. Many of those who are in leadership positions became gatekeepers due to the need for validation. Many of the leaders in the church lived through times when the church was the only place of validation, because of slavery, and even the period after slavery in the late nineteenth and twentieth centuries, leadership was a badge of honor. Over many years, we have seen

---

[43] Bass and Riggio, *Transformational Leadership*, 202-210.

leadership changes. We are finding that it is a dog-eat-dog world. When there are those who have held on to leadership positions far past their effectiveness. There are those in the context who hold on to leadership because they do want to see new and fresh ideals. There is a call for change, there needs to be change in the methods used and the realization of the need to step down and allow for a change in the context of the church. Through this project and the current situation of leadership there is a need to change the way leadership is portrayed and allow for a future and rejuvenated.

Transformational leadership and mentorship can be an integral part of an effective church. Here, through this discussion, there has been great emphasis on the importance of spiritual growth, empowerment, and vision casting. Spiritual growth is necessary and cannot be replaced with any other thought, theory or model. Spiritual growth can only be achieved when leaders go beyond the management of tasks. In a climate of secularization, Christian leaders feel less and less relevant and more and more marginal.[44] It takes a person who is in a leadership position to spend time in prayer and devotion with God, looking to hear God's voice. When transformative leaders hear the voice of God, they begin to articulate to the membership and even to those who wish to be mentored with a clear and convincing vision.

The transformative leader also provides opportunities to help those and encourages individuals to grow spiritually. This is done through Bible studies, small groups and other discipleship. It is also important to build a culture of empowerment so that those who are leaders and those who have a desire to be mentored bilaterally create a

---

[44] Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: Crossroad Publishing, 1989), 33.

place where growth, not just any growth, but spiritual growth, can abound. Some of the ways in which this can happen are to invite members to be a part of the study groups and other activities. It is hoped also that through the opportunities for study, to mentor others who can become future leaders to do the same around teaching and leading. It is also important to recognize the growth in each person with the hope of them staying engaged. Mentorship is another critical area in this discussion

The biblical mandate for those who are leaders to build mentee in build them into spiritual leaders is found in Matthew 28:19 “make disciples of all nations.” There must be a spiritual development plan. This happens when the leader intentionally invests in a small group or individuals who have a thirst, or through prayer, God directs a person or persons to the leader. It is necessary to hold the mentee accountable for their actions. The leader will give challenging assignments that help to shape and build the mentee. It is also hoped that questions will be asked to spark the interest of the individual.

Many times, as we see in society, change is probably the hardest part of adaptation, and when there are those who have no desire to change, the transformative leader must act as an agent of change. Change is difficult, yet there is a need, and even in that need, the leader must remain rooted in their spiritual foundation. With change, there are areas which again need to be the best leader in the development of mentees. Change helps to bring about innovation, vision, and adaptability. Understanding the need for leadership and mentorship to be transformational and to be accepted, there are some challenges. But with God, all things are possible. There are some within the congregation who may resist, and we have found them to be what we call the “gatekeepers,” those

whose only desire is to resist change and do their best to keep things the same way they have always been. This resistance comes with the fight against anything that may be new.

We realize that in this post-pandemic era, technology has created a need for change in society as well as in the church. As many of the gatekeepers get older, they are not able to invest the time and energy that they once could or would. This causes the energy to be less productive, and those who seek mentors tend to be less involved. There are some solutions to this issue; it becomes imperative that communication be paramount and that communication about any concerns and issues be directly answered. It is also important that effective training be conducted. This training cannot just be about "the way we always do things" mentality, but training that takes into account the current situations and brings into focus the changing world in which we all live today.

Lastly, it is important that we foster collaboration as a tool to bring together many generations and not fight against each other, build a future which pleases God. Again, in change, there is a need to introduce and inspire innovation as a transformative leader seeking to develop spiritual transformational leadership and mentorship. The leader has to think outside the box, understand that there are times when caught in stressful situations, and how important it is to produce and show how these challenges create opportunities. There are other changes that this leader must lead those to whom they must set the example. Again, the COVID-19 pandemic is an excellent example of how to lead through change. We see change in many ways. Change comes through demographic shifts when congregations become older and fewer and fewer millennials, Gen X, and Gen Z do not attend worship service anymore, which has drained those who are able and could be the energy of the church. Change comes when there are new ministry initiatives.

The questions come, why do we have to do ministry that way? Change also comes and needs to be addressed when we talk about those things that, in the past, were not talked about; a prime example of this is mental health issues. How are we dealing with poverty when we see food deprivation becoming more and more prevalent? Transformative leadership and mentorship can help to bridge the gap in these areas. It is necessary to ensure that spiritual and organizational growth is made when all that has been discussed here is applied, it will allow the congregation, the leadership, and all who have the opportunity to become connected with this context to see the great works of God. The tools created by transformative leadership and mentorship build a space where God is glorified and relationships are edified as in Ephesians 4:12-16 (NLT),

Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ. Then we will no longer be immature like children. We wont's be tossed and blown about by every wind of new teaching. We will not be influenced when people try trick us with lies so clever they sound like the truth. Instead, we will speak the truth in love, growing in every way more and more like Christ, who is the head of his body, the church. He makes the whole body fit together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This chapter is the conclusion of this doctorial project. This project has proven to be one which has stretched me in ways which in its infancy, I would not have realized. Not sure of what I was doing, not really have a focus for a project. But I knew that I should be at United Theological Seminary. I became frustrated and was ready to give up and walk away many times. “Life was lifeing” as the current generation would say, pull on every side, but God continued to speak and help me to see that spiritual leadership and mentorship was on the inside of me and I had to continue to be the light in the dark places.

There is a scripture that speaks to the importance of the pursuit of empowering the people to grow spiritually and be examples in ways that are greater than themselves in 1 Peter 3:13-17. Now, who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your heart sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you, yet do it with gentleness and respect. Maintain a good conscience so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God’s will, than to suffer for

doing evil. God was showing that true spiritual leadership needed even more from me. It required me to reexamine my faith and reliance on God.

With deep introspection I had to be honest with myself and be honest with those whom I serve as pastor. It also requires me to wrestle with the fear of starting an academic program which I did not really know why but I felt the urgency. It is in situations like this that God is grabbing my attention and with no time to really think about it has been how God forces me in the next dimensions of my spiritual walk. Reflecting on my call to this context and knowing that God is speaking in a loud and clarion voice, I questioned why minister to people who have no desire to change less alone to have a spiritual connection to God.

This may sound harsh or even sensitive, but it is true. I have realized that there are a lot of hurt people who are hurting other people. There are some in this context who are traditionalists who have no desire to grow less alone and leave a legacy for the future generations has caused me to gain spiritual eyes, which allowed me to see those I serve with greater humility and renewed conviction. If there are not the necessary training and confrontation, we will not have more generations to lead them forward.

In this project I have examined spiritual leadership and mentorship looking to help leaders within this context to gain a greater understanding of what it means to leader from God's Word and not from their own intellect. Proverbs 3:5-6 say Trust in the Lord with all your heart and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths. Many leaders truly rely on themselves and forget that the church moves and exist differently. It is not about us but God. God directs and God provides. This Understanding that each ministry leader's call is from God and

not self. There must be a release of the leader's grip, which makes many leaders rely on their own intellect. It may be easier said than done.

It was also important to have the leaders learn and define gatekeepers. It was important to note that there are positive and negative gatekeepers. Through the instructional period, the leaders learned that negative gatekeepers lead with clenched fists, spiritual barriers paralyze Kingdom work, silencing the voices of the future, and territorialism. To help those who are negative gatekeepers to understand when they are no longer effective in leadership abilities. Positive gatekeepers guard and protect the integrity of the Kingdom. Which will be confirmed in the conclusion.

As the conclusion is presented, I hope that this will catapult a learning curve not only in the context to which I serve but the church universal. When there is a closer look at what the meaning of what spiritual leadership looks like. Gaining understanding that it is not about position or gain for oneself but understanding that all that is done in the church is for the glory of God. The hope is that it is understood that there are a connection and responsibility of spiritual leaders to create the next generation of leaders. If this has not happened and or does not understand what the responsibility of spiritual leaders is, this is where the gatekeeper (negative) is born.

It is also hoped that there will be an igniting of the flame which is needed for continued spiritual growth. This will be done by weaving together Biblical principles/foundation as those were examined in 2 Timothy 2, Historical insight gained from a leader, such as Alexander Crummell, who was a Spiritual leader and mentored W.E.B. Dubois. With the introduction of Theological foundations, it aids in the understanding that the theology of leadership is the combination of biblical principles

spiritual formation and the use of practical ecclesiology. Lastly with Interdisciplinary Foundations understanding that these threads will create a tapestry of spiritual leadership, mentorship, and positive gatekeepers.

Methodology

This project, titled "Spiritual Leadership and Mentorship versus Gatekeeping in the Worship Community," was designed for implementation over six sessions, making use of the qualitative research methods. These methods included lectures, devotionals, discussions, and pre- and post-questionnaires. At the beginning of each session, a devotional was held. The devotion was used as an icebreaker and as the basis for each of the four foundational areas, which were selected to support the hypothesis. The devotions also demonstrated how to introduce ideas and facilitate spiritual reflection on scripture, enabling conversations and understanding of the direction God was giving to a particular ministry entity. The devotions also aid participants in reflecting more deeply on scripture. Each lecture was based on the four foundation chapters, which were written throughout the prior semesters.

The foundational points also provided a deeper understanding of the project's development. God gave direction that initially appeared disconnected, but, in God's sense of humor, provided spiritual clarity and connectivity, enabling a greater understanding of the subject matter. There were discussions, both verbal and written, which aided understanding of the material presented. The discussion was also a means of helping the participants to speak openly. The pre- and post-questionnaires were created to gauge each participant's comprehension of the subject matter and to identify areas requiring further

understanding and/or additional efficiency. Through these methods, the hope was to gain both statistical insights and an understanding of the participants' knowledge and experiences during the project implementation.

The decision to use these methods was based on earlier conversations and discussions with mentors' peers, contextual and professional associates. The participants in this project were all volunteers. During leadership meetings and in casual conversation, the invitation was given to those who were participants expressing interest in the project with a deadline date. Many of the volunteers would ask when the project implementation was going to begin and if they had missed it. It was at that point I provided each one with a copy of the flyer. Giving each one of the volunteers the consent form and at that time giving other information about the project implementation. At that time, each volunteer was asked to take a moment to pray and then to respond if they remained interested. There were twelve who accepted the invitation, but when the project implementation began there were ten volunteers. All the volunteers were excited for the opportunity.

Prior to the beginning of the project implementation. Time was taken to pray and fast, listening to the voice of God for the needed direction. Let us say this is how I approached every phase of this academic journey. I did not want to go through the motions. It was my prayer that, in some way, each participant/ volunteer would grasp an aspect of what it takes to be a spiritual leader, understanding that every spiritual leader becomes a spiritual mentor and that they would not be labeled as a gatekeeper in the negative sense of the term. I revisited all my writing to develop a program or study that could influence participants' thought processes. It was realized that in this context, the movement toward change was best accomplished in a workshop setting.

Implementation

Many things had to take place for project implementation. The Flyer was ready for publication, and I sought assistance from my context associate. Initially, the project was planned for a hybrid setting; however, that would have required more time to complete all the required forms, which would have delayed the process. By the time all the logistics were finalized, it was the middle of a very busy summer, with many volunteers on vacation and numerous church activities, so the start time had to be moved. By mid-September, all the participants had returned from the many events that had led to the delay. I met with each volunteer, who received a copy of the consent form and answered all preliminary questions. Upon returning the consent form, the participants were informed of the start date.

The context for the project was Mount Zion Baptist Church in El Paso, Texas, spanning six sessions over three months. An announcement was placed on the bulletin board to solicit fifteen to twenty volunteers, and emails were sent to potential participants identified by the Context Associate. When potential study participants contacted us for additional information or to sign up, they were informed that participation was voluntary. If they do not wish to participate, there will be no repercussions. There was a period of up to thirty days, and no later than forty-eight hours before the start of the study, during which participants could withdraw their consent to participate. Participants were informed that they must sign the consent form to participate in the study.

It was required that volunteers meet the minimum criterion of serving as a leader or officer in the church at some level and be at least eighteen years old. At the start of the

first session, there were ten participants who volunteered, there was a mixture of male and female. All participants received an Informed Consent Form to be signed prior to participating. They were informed that their participation was voluntary and that no inducements or coercion would be used.

The sessions were conducted via Zoom Conference and were recorded for data collection purposes only. All data is securely stored in a locked safe for three years. After three years, all documents will be professionally shredded. Each session lasted two hours and included scriptural meditation, a review of the previous session, team-building exercises, and focused theme-group discussions. During the sessions a light meal was served since many of the participants were leaving work to participate

The research employed a qualitative methodology, incorporating pre- and post-questionnaires, group discussions, and personal journaling. These questionnaires were used to assess participants' increases in knowledge and their understanding of the need for spiritual growth to transition from negative to positive gatekeeping. Participants had the opportunity to provide personal feedback through their weekly writing assignments, specifically reflective journaling. The cognitive change I aimed to measure was whether individuals in this context would reflect more on their leadership style and how they can empower those they lead. Group discussions were initiated through video presentations and other media. Additionally, personal interviews allowed participants to express thoughts that may not have been captured in the pre- and post-questionnaires, discussion questions, or devotionals.

The implementation engaged a facilitator to conduct the project. This person works in leadership development. The context and professional associates helped develop

the questionnaires and the devotionals, which assisted in refining the topics to be discussed over the six sessions. The professional associates assisted in creating the questions and in providing spiritual and general knowledge in Spiritual Leadership and mentorship. A licensed professional was present in every workshop. One professional associate was a licensed Psychotherapist, who ensured that participants' emotional well-being was monitored during each session. Secondly, the second professional associate was a pastor from another church who provided the spiritual support throughout the sessions. If any triggers were identified, they were addressed promptly. The contextual associate aided in securing participants and provided support throughout the project implementation.

Session One

Session One, started on September 29, 2025, included a welcome packet, project introduction, and an overview of the project goals, and lasted two hours. This session opened with a prayer. Each person was given a specific number to use as an anonymous identifier. There were ten participants. The first session began, and each participant was given a number to use in place of their name throughout the six sessions. After all consent forms were received, they were given the pre-questionnaire to complete. This session ended with a homework assignment to read 2 Timothy 2 and write how they would describe their leadership style. Following this, Session One closed with a prayer, giving the date and time for Session Two.

Session Two

Session Two started on October 6, 2026, and lasted two hours. This session was opened with prayer and a devotion. Before starting this session, a review was provided to reacclimate participants to the previously discussed material. In Session Two, we read the scripture and teaching on 2 Timothy 2:1-19 as the biblical foundation for the project scope. This activity then led to the group discussion. The participants were engaged in the discussion. I began to see some shifts, as many were on board with understanding the relationship between Paul and Timothy and the significance of spiritual leadership. This was significant because the participants' backgrounds were military, and they began to see why it was important. This session closed with prayer, and they were introduced to the next session, which covered the historical foundation. They were given homework to research what they could find on Alexander Crummell.

Session Three

Session Three started on October 13, 2026, and lasted two hours. This session was opened with prayer and a devotion. We reviewed the previous session and allowed time to discuss the homework assignment. The devotion was about gatekeeping, whether positive or negative gatekeeping. We reviewed the definitions and examples of gatekeeping. The excitement grew during this session, as they came with research on Alexander Crummel. They learned things about him and his struggles as a priest. Many of the problems we experience in the church were also found in the research they came across. They learned about the roadblocks of the historical figure. This discussion triggered questions like how can that bishop be a positive gatekeeper? The participants

were completely engaged in the discussion, and they saw the spiritual relationship of what it required and how to become more engaged as spiritual leaders and mentors. This session ended with prayer, and they were advised to reflect on the discussion points and how their leadership could be shaped into positive gatekeepers.

Session Four

Session Four started on October 20, 2026, and lasted two hours. This session was opened with prayer and a devotion. This session covered the theological leadership theory. In this session, we introduced a video by one of the scholars that talked about leadership theory. “A Biblical Theology of Leadership.” This introduced and validated the need for a spiritual connection, not just what we learned secularly, as we often find in the teachings of John Maxwell and others. This video prompted more questions about the significance of spiritual involvement in leadership. One of the participants said, “Thank you for the video.” While others gave push back. However, the discussion validated the need for a theology of leadership. The participants helped each other understand. They were given additional time to write their thoughts, which became their take-home assignment. The session ended with prayer, and they were advised to continue reflecting on the discussion of the day.

Session Five

Session Five started on November 3, 2026, and lasted two hours. This session was opened with prayer and a devotion. A review of the previous sessions was conducted, followed by reflections on their current thinking and any questions from those sessions.

This is where the rubber truly meets the road: these military officers and majors had to figure out how to apply what they had learned about the secular vs. the spiritual leaders. How can you take what you bring and apply it without losing who you are? The participants began to consider how they could become positive gatekeepers and to understand that the foundation of spiritual leadership is God's word. They were very engaged and self-reflective. Aside from the initial start of the meeting, the participants largely carried out the discussions and agreements. There was minimal redirection from the facilitator. This session ended with a prayer, and the homework assignment was to begin formulating their thoughts on what they learned over the last five weeks.

Session Six

Session Six started on November 10, 2026, and lasted two hours. This session was opened with prayer and devotion. Because this was the final session, the participants entered a reflection on what they experienced over the past five weeks. The post-questionnaire was presented, and all ten participants participated. The basic observation was that the project implementation brought a cross-section of members together to create educational synergy, and they were able to walk through their differences positively. No one was put down, humiliated, or singled out. All responses were well received, sometimes challenged, but in a positive light. They did not want the sessions to end. Several had expressed the need to open this learning experience to the entire context. This final session ended with prayer, and participants wrote their final thoughts on their learning summaries in their journals.

Summary of Learning

The following data were collected to test the hypothesis that, if existing ministry leaders participate in focused training on spiritual leadership, they will be equipped to lead from a spiritual rather than a secular framework. Each participant was given a random number assigned during the initial session (the number was placed on a card in each journal and transcribed with generic demographic information). The individual numbers were used throughout. The responses throughout were designated in the following manner i.e. Participant 1 (P1), Participant 2 (P2) …. Participant 10 (P10). The project involved ten participants. The demographic questionnaire indicates that the participants in this project implementation are representative of the local population. The demographic questions were asked in the first session to gather information. The age groups were divided into the following categories:

- Ages 18-25; 0 percent
- Ages 26-35; 0 percent,
- Ages 36-45; 10 percent.
- Age 46-55; 30 percent
- Age 56-65; 40 percent,
- 66 +; 20 percent.

The chart below shows this age breakdown and provides a clearer understanding of the data. The age group in the study refers to the age group in the context. There were six females and three males. This stands for the population of the context, two females to one male. The active population is approximately 150 members, with 300 members on the roster. This was an excellent cross-section of people who volunteered to participate in this research project

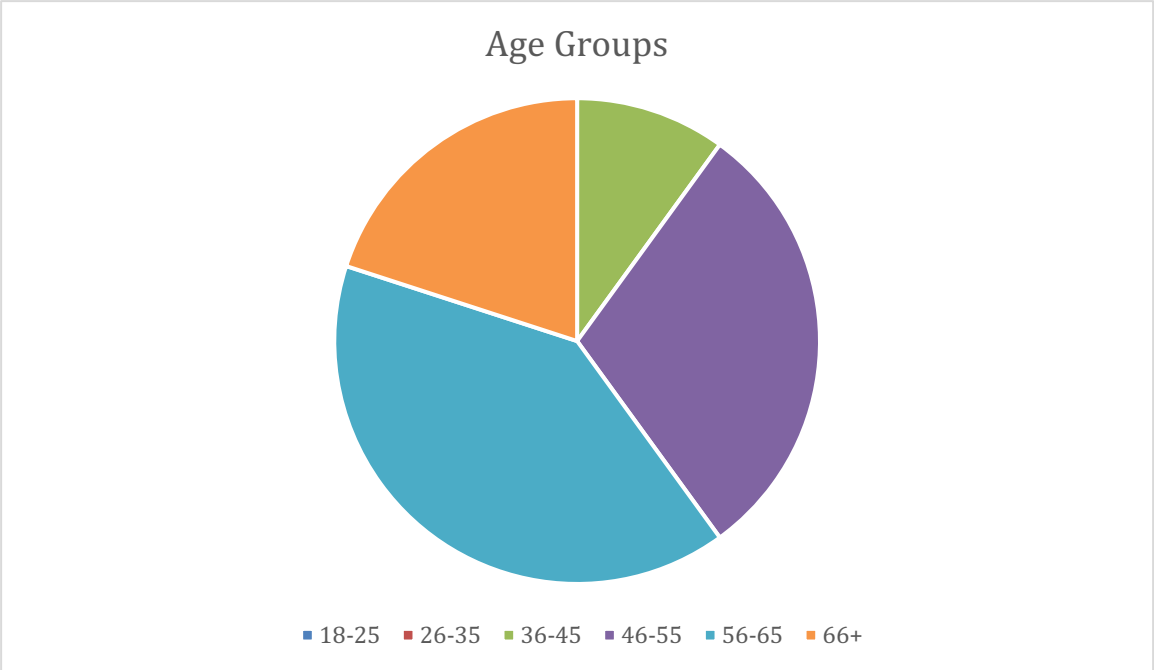

Figure 3. Age Group Demographics

- The next question asked in the demographics area asks about the spiritual involvement in your worship community.
- Not Active – 0 percent
- Have you been in a passively active (attend worship only) – 0 percent?
- Moderately Active (Attend Worship and active in at least one ministry) – 60 percent
- Highly Active (Attend Worship regularly and are active in more than one ministry – 40 percent

Active Participation
Not Active
Passively active (Attend Worship only
Moderately Active(Attend Worship and Active in at least 1 Ministry
Higly Active

Figure 4. Active Participation

Have you been in a leadership or mentorship role in your worship?

- No – 20 percent.
- Yes – 80 percent.

How many years have you been involved in spiritual leadership or mentorship in your worship community?

- Less than 1 year – 30 percent
- 1-3 years – 30 percent
- 4-7 years – 30 percent
- 8-10 years – 0 percent
- 10+ year – 10 percent

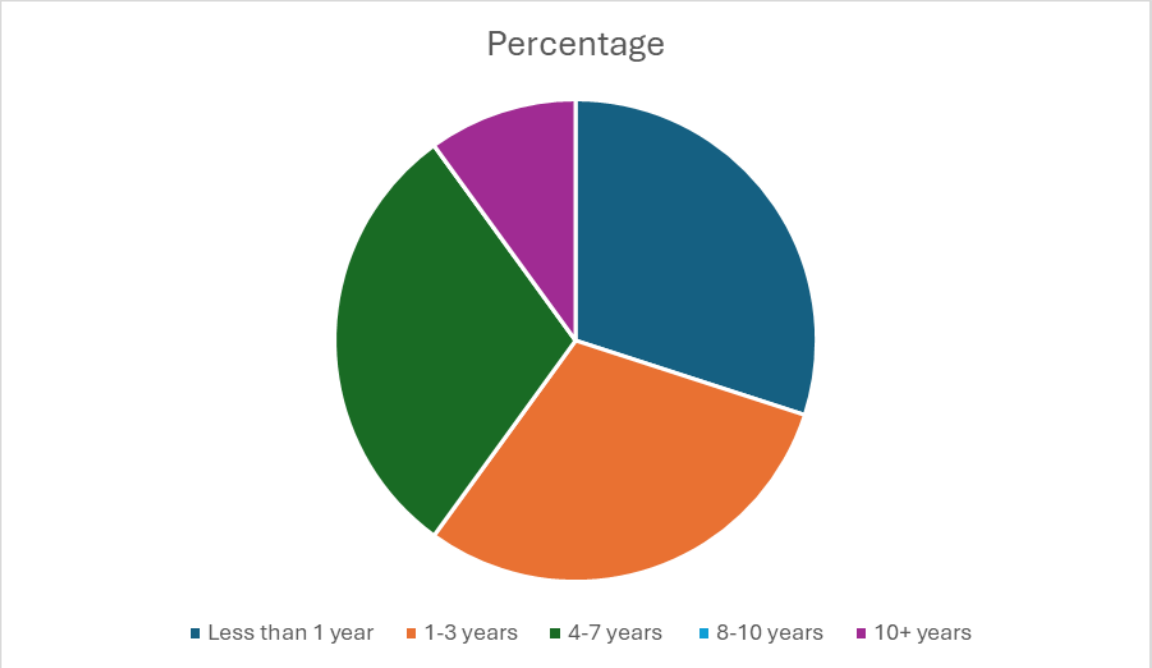

Figure 5. Involvement in Spiritual Leadership

Pre-Questionnaire

1. How would you define Spiritual Leadership? (This question is asked to gauge the participants' knowledge of Spiritual leadership.) The participants' answers showed that their level of familiarity was limited, or their knowledge of the term was not at all. The responses were as follows: P1- The ability to give to others what you have gained/learned to bring other to Christ, P2- I am not sure but want to learn, P3-A leader who is grounded in the Bible lead by God, P4-Leading by example of what it means to live a God-like life, P5 Helping others, doing when it needed and guiding, P6 Being able to lead from the Bible as your compass, P7 Leading by what is say in the Bible and Approaching situation or issues within the church. P8 Leading the way God desires us to go, P9- Leading from the pulpit only, P10 Leading as God says.

2. How would you define Spiritual Mentorship? (This question is asked to see if the participant understands what the term means and how it relates to Spiritual leadership.) Like the earlier question the answer was the same. The participants' answers showed that their level of familiarity was limited or the knowledge of the term was not at all. The responses were as follows: P1-sharing your style and spiritual growth with others not judgmental, P2 Not sure want to gain an understanding, P3-aiding in the development of other believers, P4 Guiding others toward living a God like life, P5 Guiding people to live by God's rules, P6 Being able to lead other to a closer relationship with God, P7 Helping others to move along the journey toward Christ and my encouraging and sharing and being there. P8 helping other toward Christ, P9 leading others toward Christ, P10 no response.

3. How would you define Gatekeeping? (This question is asked to see if the participant is familiar with the term.) Like the earlier questions the answer was the same. The participants' answers showed that their level of familiarity was limited or the knowledge of the term was not at all. The responses were as follows: P1- Not allowing new ideas thoughts or allow people to voice their opinions as well as not allowing new people to hold positions in the ministry, P2 Not sure of the definition but want to learn, P3 People who are resistant to change and the opinion of others, P4 Keeping all knowledge and understanding of The Bible and its teaching to oneself, P5 Not welcoming someone for whatever reason, cold shouldering, ignoring or shunning, P6 the unwillingness to share with other the Word of God, position and authority, P7 The inability to let go of things/roles blocking other from the change to be in the role, afraid

of change sticking only with traditions/rituals, P8 Blocking other from succeeding, P9-I don't understand the term, P10 Not willing to let go.

4. Do you believe Spiritual leadership is innate or learned? (This question is to gauge the participant's perspective on Spiritual leadership.) Even the some of the participants have a knowledge of Spiritual leadership, 100 percent of the participants believe that spiritual leadership is both innate and learned.

5. Have you experienced gatekeeping in Spiritual leadership? (This question is asked to see if the participant is knowledgeable about gatekeeping and can readily name it.) Most if not, all have experienced a measurable amount of gatekeeping. It is an interesting fact that all say yes, even though some of the participants asked what the definition of gatekeeping is but I told them I could not answer that during the pre-questionnaire. It causes me to perceive that the participants were not willing to share their thoughts on this question authentically.

6. What qualities are needed for Spiritual Mentorship? (This question is two-fold to see the understanding of Spiritual mentorship and to give a list of qualities that the participants believe equate to Spiritual mentorship.) Some of the responses but not in no particular order to this question included humility, nonjudgmental, baptized, God first, step out of comfort zone, prayer and getting spiritually mentored by a spiritual leader.

7. Have you felt as though you were ignored and/or excluded because of intentional gatekeeping? (This question will ascertain if the participant has encountered negative

gatekeeping.) The people in this study all have experienced negative gatekeeping directly or indirectly. The answers to this question was as followed: P1- I am not sure, P2 I do not know, P3- Yes and I did not like it, P4- Yes, P5 Yes, P6 Yes, especially in my early years of Christianity, P7 Yes, P8, P9, P10 no response

At the close of each session there was homework to reflect on the discussion of the session and ponder upon the journal entries given. Based on time some of these questions may or may not be presented for discussion.

Journal Entries

- Entry One: Give a personal experience you may have had with a Spiritual leader. How did it make you feel? How did it change your life? (This journal entry is to assist the participant in acknowledging and defining what their perspective of leadership looks like.)
- Entry Two: Name a personal experience in which you felt empowered by a mentor. (This journal entry is to examine and create a toolbox of positive examples of how and what is needed in mentorship.)
- Entry Three: Have you ever been a gatekeeper? Being a gatekeeper, did you impede a person's spiritual growth? (This journal entry is to have an introspection on how it is to be a gatekeeper.)
- Entry Four: Give an example of a time when you felt excluded from ministry. (This journal entry is to ascertain the honesty of the participants to reflect on those who were gatekeepers to them.)

- Entry Five: How does one's insecurity affect the ability to lead and mentor? (This journal entry is to help the participant reflect.)
- Entry Six: Think of a time when you felt that gatekeeping was necessary and was not exclusively negative. (This journal entry ensures the participants comprehend and define positive gatekeeping.)

Group Discussion Questions

- Session Two: What does the passage tell us about leadership, mentorship, and gatekeeping? (This question encourages dialogue between the participants to create a workable definition of the terms.)
- Session Three: Who was Alexander Crummell, and how does his life lend itself to the discussion of Spiritual leadership, mentorship, and gatekeeping? (This question is used to engage the participants to examine the terms from a historical perspective.)
- Session Four: What are some of the Challenges of spiritual leadership, mentorship, and gatekeeping? (This question will ascertain the challenges incurred by each of these terms.)
- Session Five: What lessons from secular leadership can contribute to a more profound commitment to Spiritual leadership? (This question will provide insight into how the participants see the connection between secular and spiritual leadership.)

Post-Questionnaire

The post-questionnaire is the same as the pre-questionnaire to assess the data before and after project implementation. The responses to the question during the post-

project period were interesting in the many perspectives shown during the project. Below is a summary of the responses by the participants at the end of the six sessions of the project.

1. Your understanding of Spiritual Leadership(Has it increased or stayed the same) P1 increased by the discussion realizing that what is brought to the table from our secular gift must line with the word of God to add value to the body of Christ, P2 the increase was minimal I am still gaining knowledge as a young Christian, P3 Understanding a need for a God fearing purpose and that all leaders need to increase their biblical knowledge P4 slight increase in understanding the understanding that the pastor is not the only one in a spiritual leadership position, P5 no response, P6 increased expeditiously realized that spiritual leadership supersedes tradition leadership, P7somewhat of an increase can better recognized the difference between the spiritual and secular.

2. Your understanding of Spiritual Mentorship, how has it changed? P1 Mentorship is about how one presents themselves for others to follow, P2 For a person to be a mentor I look at their character, P3 say that they need to surround themselves surround themselves with mature believers and work toward becoming a spiritual leader, P4 Spiritual mentorship comes in the form of someone who isn't necessarily quipped to teach others God's Word but are able to walk and live by God's Word, P6 developing a sense of intentionality in discipline others, and more deliberate in teaching and mentoring will allow others and myself to experience greater on an elevated level of spiritual growth. P7 believes that their view of spiritual mentorship has in order to be a spiritual also widened now understand what mentorship is and what one must possess in order to

mentor, P5, P8, P9, and P10 no response. There seems to be a change from the initial responses which is significant and show signs of growth.

3. Your awareness and perception of Gatekeeping? P1 awareness has been validated on what both negative stopping the building of God's kingdom and not allowing others to use their gifts and talents and positive gatekeeping be the opposite as well as a need for positive gatekeepers to guard against the negative so that there will be growth, P2 What I gain is that the negative gatekeepers block progress and positive gatekeepers are open to progress, P3 states that their awareness has given them greater insight into what and who these persons are and how to deal with the negative gatekeeper, P4 states that they only see gatekeeping as negative, P6 states that the awareness is greater and has created safe guard as not to allow themselves to become a negative gatekeeper, P7 states that their awareness come in understanding that all people can be negative gatekeepers intentionally or unintentionally practice gatekeeping within the Worship community. P5, P8, P9, and P10 no responses. The shift in thinking will contribute a shift in those who are or even have the potential to be gatekeepers.

4. Do you believe Spiritual leadership is innate or is learned? P1states that there is some learning, but God places his power and authority in you. P2, does not believe that is innate but has to be taught, P3 believes that spiritual leadership is still because learning is lifelong. If one is studying the Word of God, they are taking time to better themselves. P4 also believe it both and believes that it is important to study God's Word, P6 states as many of the others that is both, this participant shared that with practice, spiritual discipline like daily prayers, meditation and study of scriptures and service to others is what help to show that spiritual leadership is both, P7 stated that it is both it requires

work to develop it. Previously all the participants could not articulate with clarity their definition after the sessions this was clear and well defined. P5, P8, P9, and P10 no responses

5. Have you experienced gatekeeping in spiritual leadership? P1states that tradition and trying to block and have things there only present to cause confusion is what has been prevalent in the characteristics of those who are negative gatekeepers, P2 stated that they were a young Christian and not really see a lot of gatekeeping but knows that in order to be more active looking for those who will support their gifts, P3 states that if the gatekeeper would use the same energy use to block ministry to build ministry, P4 stated that what they see is traditional verse actual most of the elders rather teach from traditions they were taught Many of the participates also stated that many of the negative gatekeepers refuse to teach from God's Word, P6 states negative gatekeeping causes decreases attendance it stifles spiritual growth it cause power struggles within the church they also stated that gatekeeping causes believer to feel excluded and judged rather than welcomed and accepted, P7 agreed with most of the other participants, to relinquish their positions, feel a sense of entitlement and believe because other family members who are now deceased held the position they should too. All respondents acknowledged that the session helped to gain understanding and how not to be a negative gatekeeper. P5, P8, P9, and P10 no responses

6. Qualities needed for effective Spiritual mentorship. P1 stated that the information presented during the Biblical foundation session on 2nd Timothy help them develop this participants definition of effective spiritual mentorship, P2 stated that they still needed more clarity to ensure their understanding this participant highlighted that they

understand that to be a spiritual mentor for them they themselves must trust and believe in what they are teaching, P3 states in order to be an effective spiritual mentor that one's prayer life must be more accountable for one's actions this participant say focus more on the Word of God and utilize the secular skill must meet and secular dissolves, P4 state initially they thought they could not and would not be a spiritual mentor but after the session they gained confidence and a willingness to work towards being an effective spiritual mentor, P6 states that the session and question has motivated and revealed a greater self-awareness meaning change begins with me. P7 from the sessions they understand that spiritual leadership and spiritual mentorship walk hand and hand you must be able to articulate both. P5, P8, P9, and P10 no responses. There was exponential growth around comprehension when it came to

7. What are your feelings of being ignored or excluded due to intentional gatekeeping? P1 stated that the sessions helped to put a title on the experience and knowing how to handle the experience so that one may be seen and not ignored, P2 states they had difficulty understand what the question asked but felt through the discussion they were able to speak on the their experience with intentional gatekeeping, P3state that since they have been a part of several ministries they have not had to fight so to speak but they recognized that there is still gatekeeper who do not desire for ministry to grow, P4 state that they appreciated the session but still have anxiety and remorse to be able to speak openly about what is going on, P6 stated that in order to be heard we must seek to listen not to get one's point across but to understand one another for the purpose of spiritual growth and to do what honors God, P7 states that throughout the sessions it

helped to examine why it happens and to learn ways of how to notice gatekeeping how to deal with both good and bad aspects of it. P5, P8, P9, and P10 no responses

Conclusion

The hypothesis of this project has sought to examine and address issues that have continued to plague many worship communities today. There is a need to create as well as shape leaders who are willing to allow the Holy Spirit to direct and guide. This project proposed that existing ministry leaders participate in intentional and focused training on spiritual leadership. The leader would be equipped to lead in ways that are biblically grounded, spiritually discerning, and missionally aligned with the work of God. It is hoped that the outcomes of this project affirm that this hypothesis is valid and consistent.

The hypothesis of this project aimed to address this problem through leadership development to affirm that if existing ministry leaders participate in a focused training on spiritual leadership, then they will be equipped to lead from a spiritual framework rather than a secular framework. This project has shown that there are many who are interested in more effective spiritual leadership and mentorship. Some were lacking in understanding of what terminology was but showed great interest in becoming more knowledgeable.

The data also show the need to counter the negative connotations of gatekeepers and the stereotype of gatekeeping as a source of authority and power in worship communities. The participants also understood the need for more mentorship. With participation in this project, those involved demonstrated significantly increased knowledge of the terms introduced. It is believed that the participants have more of an

understanding of the terms presented in the sessions. With that understanding there is also a heightened awareness of what spiritual leadership and mentorship look like and what negative gatekeepers look like. It is also noted that there must be a curriculum which allows for comprehension across all educational levels.

There was growth in all the participants again, for some coming from a traditional background and context, the thought was that spiritual leadership was namely that of the pastor and their associates. Having the ability to shift thinking has allowed the hypothesis to be proven. Through teaching, understanding changes, which also made each participant look introspectively. This project also proved that regardless of the skills and talents that a person brings, they must be blessed by God; those skills and talents are useless. Due to work schedules and other family issues, some of the participants could not complete all the sessions. This project has confirmed that intentional teaching, spiritual formation, and reflection can reshape thinking.

All the relevant information made a tremendous contribution to the discussion. Some attended all the sessions, and some did not. All completed the pre-questionnaires, and in the end, approximately 70% of the participants completed all the sessions. Not sure if this was due to work schedules or family commitments. There were opportunities for make-up sessions, but no one wanted to do them.

I am grateful for all the time and work that has gone on this project. As previously stated, I was not sure what I was doing, but God gave me divine direction, and it all came together. The selection of foundational topics aligns with Romans 8:28, which says, “we know that all things work together for good for those who love God, who are called according to his purpose.” When God is involved it all comes together for God’s purpose

and plan. Next, the selection of the best question to obtain the information needed to acquire the answers.

As we look at the project's implementation, the volunteers encountered few to no issues. The starting time was slowed down by other activities at the church, once the group was able to maneuver, the group moved through the weekly sessions. The group size was perfect and could have added up to five additional participants to keep the group intimate. It would have been great to have a few others who were younger to represent a greater cross-section of the membership. I believe that there was also a great balance of educational backgrounds. The discussion created a camaraderie that, when the six sessions were completed, they did not want to stop meeting. Also, there were some concerns that the two hours were too short. The average session lasted approximately one hour and forty-five minutes to two hours and fifteen minutes. There were days when the discussion was so intense that I would not utilize the discussion question.

This is not the end of this project, the desire to refine the sessions. I believe this should last three to six months and can serve as a tool for spiritual leaders in the church to follow. Throughout my life, I have found that there were many who I thought had the best interest of the body, but what was really happening was that they were letting others know that they were the gatekeepers and that their desire was to not allow others to experience opportunities and demonstrate their ability to lead. Henri Nouwen gives a vivid demonstration of leading to being led. He makes the statement: "The long, painful history of the church is the history of people ever and again tempted to choose power over love, control over the cross, being a leader over being led." Those who resisted this temptation to end and thereby give us hope are the saints.

APPENDIX A

CALL FOR VOLUNTEERS ADVERTISEMENT

SPIRITUAL
LEADERSHIP
Spiritual Mentoring
VOLUNTEERS NEEDED
FOR
RESEARCH STUDY!!
"SPIRITUAL LEADERSHIP AND MENTORSHIP VS. GATEKEEPING IN THE WORSHIP COMMUNITY "
CONDUCTED BY
ARTIE C. MAXWELL, JR.
DOCTORAL CANDIDATE
UNITED THEOLOGICAL SEMINARY
PASTORAL CARE AND COUNSELING COHORT
FOR MORE INFORMATION
210-823-9047
amaxwell1@united.edu
THE UNITED IRB PROTOCOL 24-25-51

APPENDIX B

HUMAN SUBJECT INFORMED CONSENT

Informed Consent Letter

Artie C. Maxwell, Jr.
Doctoral Candidate
United Theological Seminary
Email: amaxwell1@united.edu
Phone: (210) 823-9047

[Date]
Dear Participant,

I hope this letter finds you well. My name is Artie C. Maxwell, Jr., and I am currently pursuing a Doctor of Ministry degree at United Theological Seminary. As part of my doctoral research, I am conducting a study entitled "Spiritual Leadership and Mentorship vs. Gatekeeping in the Worship Community."

You are being invited to participate in this study because you are over the age of eighteen and an active member of a local church congregation. Your perspective and experience are highly valuable to this research, which seeks to understand the dynamics of leadership, mentorship, and inclusion within worship communities.

If you choose to participate, you will be asked to attend a 90-minute focus group session once a week for six weeks. These sessions will take place in the conference room at Mount Zion Baptist Church. The discussion will be guided, and your input will help shape findings that aim to support the spiritual and organizational growth of local churches.

Participation in this study is completely voluntary. You may choose not to answer any question and can withdraw from the study at any time, without any negative consequences or impact on your church involvement.

All focus group sessions will be audio recorded for research purposes, but only with your permission. These recordings, along with any written notes or surveys, will be securely stored in a locked location or encrypted digital file. Only I, the researcher, will have access to this information. All data will be destroyed after three years.

Please note that while the risks involved are minimal, there is a small chance of accidental data disclosure. Every effort will be made to maintain confidentiality. In compliance with Texas law, I am also obligated to report certain disclosures as a mandatory reporter.

Your participation not only contributes to the growth and vitality of your local church but may also offer personal insight into the role you and others play within your worship community. If at any point you feel uncomfortable or have questions, please do not hesitate to contact me directly via phone or email.

If you agree to participate, please sign below to confirm that you understand the purpose, procedures, risks, and benefits of this study, and that you give your informed consent.

Thank you for considering this opportunity. I am deeply grateful for your time and willingness to contribute to this important work.

Sincerely,
Artie C. Maxwell, Jr.
Doctoral Candidate
United Theological Seminary

Participant Consent

I have read and understand the details of this study. I voluntarily agree to participate and understand that I may withdraw at any time.

Name (Print): _____

Signature: _____

Date: _____

APPENDIX C

INVITATION LETTER

Greetings in the precious name of our Lord and Savior, Jesus Christ.
I invite you to join a special opportunity for spiritual and intellectual growth as part of a doctoral research study I am leading, called:

"Spiritual Leadership and Mentorship vs. Gatekeepers in the Worship Community."
This project is more than an academic study; it is a **spiritual journey**. It explores how leadership styles in worship communities can help or hinder spiritual growth. We will look at how mentorship and discipleship create a healthy space for people to use their God-given gifts and grow in Christ.

Purpose:
The main goal of this study is to support **spiritual growth, not just for our worship teams but for the whole congregation. By looking at how** leadership and mentorship shape our worship culture, we hope to create space for reflection, healing, and renewal as we serve the Lord together.

What Participation Involves:

- Six guided sessions between **September 15 and October 31, 2025**
- Each session will include time for scripture reflection, open discussion, and brief surveys.
- Each session will last 60 to 90 minutes.
- Your participation is confidential and voluntary.

This is a special opportunity to grow in your faith, reflect on your role in the church, and help shape a worship culture built on true spiritual maturity and servant leadership.
Why Your Voice Matters:

- To foster spiritual healing and encouragement among worship servants
- To build a mentorship-focused, spiritually enriching worship culture
- To support research that may benefit churches across the nation

If you would like to take part or have any questions, please contact me at **amaxwell1@edu.com** or **210-823-9047**.
Let us seek the Lord together by growing deeper in Christ and encouraging each other in love.

With gratitude and hope,

Artie C. Maxwell, Jr.
Doctoral Candidate
United Theological Seminary
(The United IRB Protocol 24-25-51)

APPENDIX D

PRE- AND POST-QUESTIONNAIRES

Pre-Questionnaire

1. How would you define Spiritual Leadership? (This question is asked to gauge the participants' knowledge of Spiritual leadership.)
2. How would you define Spiritual Mentorship? (This question is asked to see if the participant understands what the term means and how it relates to Spiritual leadership.)
3. How would you define Gatekeeping? (This question is asked to see if the participant is familiar with the term.)
4. Do you believe Spiritual leadership is innate or learned? (This question is to gauge the participant's perspective on Spiritual leadership.)
5. Have you experienced gatekeeping in Spiritual leadership? (This question is asked to see if the participant is knowledgeable about gatekeeping and can readily identify it.)
6. How often have you witnessed? (This is asked to determine the duration of their experience.)
7. What qualities are needed for Spiritual Mentorship? (This question is two-fold to see the understanding of Spiritual mentorship and to give a list of qualities that the participants believe equate to Spiritual mentorship.)
8. Have you felt as though you were ignored and or excluded because of intentional gatekeeping? (This question will ascertain if the participant has encountered negative gatekeeping.)

Post-Questionnaire

The post-questionnaire is exactly the same as the pre-questionnaire to assess the data before and after project implementation.

1. How would you define Spiritual Leadership?
2. How would you define Spiritual Mentorship?
3. How would you define Gatekeeping?
4. Do you believe Spiritual leadership is innate or is learned?
5. Have you experienced gatekeeping in spiritual leadership?
6. how often have you witnessed
7. What qualities are needed for Spiritual Mentorship?
8. Have you felt as though you were ignored and or excluded because of intentional gatekeeping

APPENDIX E

JOURNAL ENTRIES AND GROUP DISCUSSION QUESTIONS

Journal Entries and Group Discussion Questions

- Entry One: Give a personal experience you may have had with a Spiritual leader. How did it make you feel? How did it change your life? (This journal entry is to assist the participant in acknowledging and defining what their perspective of leadership looks like.)

- Entry Two: Name a personal experience in which you felt empowered by a mentor. (This journal entry is to examine and create a toolbox of positive examples of how and what is needed in mentorship.)

- Entry Three: Have you ever been a gatekeeper? Being a gatekeeper, did you impede a person's spiritual growth? (This journal entry is to have an introspection on how it is to be a gatekeeper.)

- Entry Four: Give an example of a time when you felt excluded from ministry. (This journal entry is to ascertain the honesty of the participants to reflect on those who were gatekeepers to them.)

- Entry Five: How does one's insecurity affect the ability to lead and mentor? (This journal entry is to help the participant reflect.)

- Entry Six: Think of a time when you felt that gatekeeping was necessary and was not exclusively negative. (This journal entry ensures the participants comprehend and define positive gatekeeping.)

Group Discussion Questions

- Session Two: What does the passage tell us about leadership, mentorship, and gatekeeping? (This question encourages dialogue between the participants to create a workable definition of the terms.)

- Session Three: Who was Alexander Crummell, and how does his life lend itself to the discussion of Spiritual leadership, mentorship, and gatekeeping? (This question is used to engage the participants to examine the terms from a historical perspective.)

- Session Four: What are some of the Challenges of spiritual leadership, mentorship, and gatekeeping? (This question will ascertain the challenges incurred by each of these terms.)

- Session Five: What lessons from secular leadership can contribute to a more profound commitment to Spiritual leadership? (This question will provide insight into how the participants see the connection between secular and spiritual leadership.)

BIBLIOGRAPHY

Akpan, Monday Benson. "Black Imperialism: Americo-Liberian Rule Over the African Peoples of Liberia, 1841-1964." *Canadian Journal of African Studies* 2, no. 2 (1973): 219.

Allen, Miranda. "Who Do You Think You Are? Seven Generations to Choose From." *The Active Age* (9 August 2018). https://theactiveage.com/who-do-you-think-you-are-seven-generations-to-choose-from/.

Allender, Dan B. *Leading with a Limp: Take Full Advantage of Your Most Powerful Weakness*. Colorado Springs, CO: Water Brook, 2006.

Appiah, Anthony. "Alexander Crummell and the Invention of Africa." *The Massachusetts Review* 31, no. 3 (1990): 385-406. http://www.jstor.org/stable/25090195.

Archive.org. "A Defence of the Negro Race in America from the Assaults and Charges of Rev. J. L. Tucker, D. D., of Jackson, Miss., in His Paper before the 'Church Congress' of 1882, on 'the Relations of the Church to the Colored Race.'" *Archive.*org. Washington, DC: Judd & Detwiler, 2025. https://archive.org/details/defenceofnegrora00crum.

Arterburn, Stephen, and Jack Felton. *Toxic Faith: Understanding and Overcoming Religious Addiction.* Colorado Springs, CO: WaterBrook Press, 2001.

Avolio, Bruce J. and Bass Bernard M. Developing Potential across a Full Range of Leadership Cases on Transactional and Transformational Leadership. Lawrence Erlbaum Associates, Mahwah, NJ, 2002

A-Z Quotes. "Alexander Crummell Quote," 2025. https://www.azquotes.com/quote/1051827.

Banks, Robert, and Bernice Ledbetter. *Reviewing Leadership: A Christian Evaluation of Current Approaches*. Grand Rapids, MI: Baker Academic, 2004.

Bass, Bernard M. *Leadership and Performance Beyond Expectations*. New York, NY: Free Press, 1985.

_____. and Bruce J. Avolio. *Improving Organizational Effectiveness Through Transformational Leadership*. Thousand Oaks, CA: Sage, 1994.

_____. and Ronald E. Riggio. *Transformational Leadership*. 2nd ed. Mahwah, NJ: Lawrence Erlbaum Associates, 2006.

Blanchard, Ken, and Phil Hodges. *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time.* Nashville, TN: W Publishing Group, 2003.

Block, Daniel I. Judges, Ruth, New American Commentary, vol 6, Nashville: Broadman & Holman, 1999.

_____. 1, 2 Samuel, New American Commentary, vol 7, Nashville: Broadman & Holman, 1996.

Bonhoeffer, Dietrich. *Life Together*. San Francisco, CA: Harper, 1978.

_____. The Cost of Discipleship. New York, NY: Macmillan, 1959.

Burns, James MacGregor. *Leadership*. New York, NY: Harper & Row, 1978.

_____. Transforming Leadership: A New Pursuit of Happiness, New York, NY: Atlantic Monthly Press, 2003

Buttrick, G. A. Editor. *The Interpreter's Dictionary of the Bible*. Volume 3. New York, NY: Abingdon Press, 1962.

Carroll, Jackson W. *God's Potters: Pastoral Leadership and the Shaping of Congregations*. Grand Rapids, MI: Eerdmans, 2006.

Carter, S. S. "Equipping Spiritually Mature Men to Mentor the Next Generation of Leaders" (DMin dissertation, 2024).

Carson, D.A. The Gospel According to John Grand Radis, MI: Eerdmans, 1991.

_____. Matthew, in the Xpositior's Bible Commentary, Grand Rapids MI: Zondervan, 2010.

Clarke, Andrew D. Serve the Community of the Church as Leaders and Ministers. Grand Rapids, MI: Eerdmans, 2000.

Clinton, Jr., Robert. *The Making of a Leader*. Colorado Springs, CO: NavPress, 2012.

_____. *Forming the Leader's Soul: Toward a Theology of Leadership*. Colorado Springs, CO: NavPress, 2014.

Collins, Raymond F. *1 & 2 Timothy and Titus: A Commentary*. C. Clifton Black, M. Eugene Boring, and John T. Carroll. Editors. Louisville, KY: Westminster John Knox Press, 2012.

Cone, James H. *A Black Theology of Liberation*. Philadelphia, PA: Lippincott, 1970.

_____. *The Cross and the Lynching Tree*. Maryknoll, NY: Orbis Books, 2013.

Conger, Jay Alden. *Winning 'Em Over: A New Model for Managing in the Age of Persuasion*. New York, NY: Simon & Schuster, 1998.

Crummell, Alexander, Daniel Alexander Payne Murray, and Daniel Murray Pamphlet Collection. *A Defense of the Negro Race in America from the Assaults and Charges of Rev. J. L. Tucker, D. D., of Jackson, Miss., in His Paper Before the "Church Congress" of, on "The Relations of the Church to the Colored Race."* Washington, DC: Judd & Detweiler, 1883. https://www.loc.gov/item/91898112/.

_____. and Wilson Jeremiah Moses. *Destiny and Race: Selected Writings, 1840-1898*. Amherst, MA: University of Massachusetts Press, 1992.

_____. *Hope for Africa: A Sermon on Behalf of the Ladies' Negro Education Society*. London, UK: Beeleys, 1853.

_____. and Wilson Jeremiah Moses. "The Mental Principal Amoung a People and the Moral Influence of That Principle." In *Civilization and Black Progress: Selected Writings of Alexander Crummell on the South*. *The Journal of Southern History* 63, no. 2 (May 1997): 425. https://doi.org/10.2307/2211327.

DeSilva, David Arthur. *An Introduction to the New Testament: Contexts, Methods and Ministry Formation*. Downers Grove, IL: InterVarsity Press, 2004.

Dittmer, Chuck. *The Shepherd Leader*. Grand Rapids, MI: Zondervan, 2002.

Doehring, Carrie. *The Practice of Pastoral Care*. Louisville, KY: Westminster John Knox, 2015.

Du Bois, W.E.B. *The Souls of Black Folk*. New York, NY: Modern Library Edition, 2014.

Encyclopedia Britannica. "Alexander Crummell | American Scholar and Minister." n.d. https://www.britannica.com/biography/Alexander-Crummell.

Ephesusturkey.com. "Ephesus, Turkey - Private Tours, Excursions, Airport Transfers." *Ephesus Turkey*. Los Picos Travel, 29 De Enero De 2024. https://www.ephesusturkey.com/ephesus-highlights/.

Ferris, William Henry, Woodson C. Godwin, and D. Porter Wesley. *Alexander Crummell: An Apostle of Negro Culture*. Washington, DC: Howard University, 2021.

Fox, Michael V. Character and Ideology in the Book of Esther, 2nd ed. Grand Rapids, MI: Eerdmans, 2001.

Friedman, Edwin H. *A Failure of Nerve: Leadership in the Age of the Quick Fix*. New York, NY: Seabury Books, 2007.

Fry, L. W. *Toward a Theory of Spiritual Leadership*. Leadership Quarterly, 2003.

Gates, H. L., Jr. *The Black Church: This is Our Story; This is Our Song*. New York, NY: Penguin Press, 2021.

Glaude, E. S. *Democracy in Black: How Race Still Enslaves the American Soul*. New York, NY: Penguin Press, 2016.

Goodreads.com. "A Quote by Theodore Roosevelt." 2019. Https://www.goodreads.com/quotes/34690-people-don-t-care-how-much-you-know-until-they-know.

Greenleaf, Robert K. Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness, 25th Anniversary ed. New York, NY: Paulist Press, 2002.

Guardian, The. "News, Sport and Opinion from the Guardian's US Edition | The Guardian." *The Guardian*, 2015. https://www.theguardian.com/us.

Guns, Geoffrey V. *Spiritual Leadership*. Philadelphia, PA: Orman Press, 2000.

Heifetz, Ronald A. *Leadership Without Easy Answers*. Cambridge, MA: Harvard University Press, 1994.

Herrington, Jim, Mike Bonem, and James H. Furr. *Leading Congregational Change*. San Francisco, CA: Jossey-Bass Publishers, 2000.

Hooker, William. *Leadership in the African American Church*. Cleveland, OH: United Church Press, 1997.

Hunter, James C. *The Servant: A Simple Story about the True Essence of Leadership*. New York, NY: Crown Business, 1998.

International Institute for Spiritual Leadership. "Spiritual Leadership Model | International Institute for Spiritual Leadership." *iispiritualleadership.com.* n.d. https://iispiritualleadership.com/spiritual-leadership-theory/.

Jacobs, M. and Sylvia Black. "American Missionaries in Africa: A Selected Bibliography." *A Current Bibliography on African Affairs* 13, no.22 (Dec 1980): 166–172.

Jenkins, John K. *Grace to Grow: Creating a Healthy Church in Unhealthy Times*. Grand Rapids, MI: Zondervan, 2023.

Johnson, David and Jeff Van Vonderen. *The Subtle Power of Spiritual Abuse*. Minneapolis, MN: Bethany House, 2005.

Johnson, Yves Nigel. "Does Spiritual Leadership Predict Organizational Citizenship Behavior in Christians?" Dissertation, Grand Canyon University, 2020. https://www.proquest.com/docview/2487422649.

Keller, Timothy. *Every Good Endeavor*. New York, NY: Dutton, 2013.

Kelly, Geffrey B., and F. Burton Nelson. *The Cost of Moral Leadership: The Spirituality of Dietrich Bonhoeffer*. Grand Rapids, MI: W.B. Eerdmans Pub, 2003.

Kennon, III, Tolly A. *The Jesus Model of Leadership: Volume One of Prayer's Essential Connection to Effective Spiritual Leadership*. Charlotte, NC: Al Kennon Ministries, Inc., 2023.

Köstenberger, Andreas J. The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and the Mission of the Contemporary Church. Grand Rapids, Mich.: Eerdmans, 1998.

Kouzes, James M., and Barry Z. Posner. *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*. 6th ed. Hoboken, NJ: Wiley, 2017.

Krejcir, Richard J. "Into Thy Word: A Simple, Easy to Learn How Too." *Guide to Better Understand the Bible and What God Has to Say to Us*. iUniverse, 2000.

Lartey, Emmanuel Y. *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*. London, UK: Jessica Kingsley Publishers, 2003.

Lean, E. R. *The Construct Development of Spiritual Leadership* (PhD dissertation, 2012).

Leithwood, K. and J. Sun. "The Nature and Effects of Transformational School Leadership: A Meta-Analytic Review of Unpublished Research." *Educational Administration Quarterly* 48, no. 3 (2012): 387–423. https://doi.org/10.1177/0013161X11436268.

Lexham Bible Dictionary. "Lexham Bible Dictionary." Lexhampress.com, 2016. https://lexhampress.com/product/36564/lexham-bible-dictionary.

Lincoln, C. Eric, and Lawrence H. Mamiya. *The Black Church in the African American Experience*. Durham, NC: Duke University Press, 1990.

Lipman-Blumen, Jean. *The Allure of Toxic Leaders*. New York, NY: Oxford University Press, 2005.

Lowrie, Kalie A., and Dallas Baptist University Gary Cook Graduate School of Leadership. "Spiritual Leadership Behaviors Among Leaders at Faith-Based Nonprofit Organizations." Dissertation, ProQuest Dissertations and Theses, 2020.

Marshall, I. Howard, and Philip H. Towner. *A Critical and Exegetical Commentary on the Pastoral Epistles: International Critical Commentary*. New York, NY: T&T Clark International, 2004.

Maxwell, John C. *The 21 Irrefutable Laws of Leadership: 10th Anniversary ed*. Nashville, TN: Thomas Nelson, 2007.

_____. *The 5 Levels of Leadership: Proven Steps to Maximize Your Potential*. Franklin, TN: Center Street Publishing, 2011.

_____. *Leadership Gold: Lessons I've Learned from a Lifetime of Leading*. Nashville, TN: Thomas Nelson, 2013.

Miller, M. B. "Mentoring Spiritual Leaders: Discerning Effective Practices." Doctoral dissertation, 2023.

Moore, Andrea L. "Perceptions of Spiritual Leadership Theory in Leadership Practices." Dissertation, Indiana University of Pennsylvania, 2021. https://www.proquest.com/docview/2612072884.

Moses, Wilson J. "Crummell, Alexander (1819-1898), Clergyman, Activist, and Pan-Africanist." *American National Biography Online* (February 2000). https://doi.org/10.1093/anb/9780198606697.article.0800330.

Myers, Allen C. *The Eerdmans Bible Dictionary*. Grand Rapids, MI: Eerdmans, 1987.

Nelson's New Illustrated Bible Dictionary. R. F. Youngblood et al, eds. Nashville, TN: Nelson, 1995.

Northouse, Peter G. *Leadership: Theory and Practice*. 9th ed. Los Angeles, CA: Sage Publications, 2018.

Nouwen, Henri J. M. *The Wounded Healer: Ministry in Contemporary Society*. London, UK: Darton, Longman & Todd, 2014.

_____. *In the Name of Jesus: Reflections on Christian Leadership*. New York, NY: Crossroad Publishing, 1989.

_____. *The Way of the Heart*. New York, NY: Ballantine Books, 1981.

Oldfield, J. R. "The Protestant Episcopal Church, Black Nationalists, and Expansion of the West African Missionary Field, 1851–1871." *Church History* 57, no.11 (Jul 2009): 31–45.

Palmer, Parker J. *Let Your Life Speak*. San Francisco, CA: Jossey-Bass, 2000.

Provan, Iain W. "1 and 2 Kings." *Understanding the Bible Commentary Series*. Grand Rapids, MI: Baker Books, 1995.

Rainer, Thom S. "Church Answers Featuring Thom Rainer | Resources for Church Growth." *Church Answers*, 2019. https://churchanswers.com/blog/what-do-you-do-if-most-of-your-church-members-do-not-live-in-the-community/.

_____. *Autopsy of Deceased Church*." Nashville, TN: B &H Publishing, 2014.

_____. and Eric Geiger. *Simple Church: Returning to God's Process for Making Disciples*. Nashville, TN: B & H Publishing Group, 2011.

Repository, "Crummell to Coates," *Monrovia* 31 (August 1856): 246-248.

Rohr, Richard. *Falling Upward: A Spirituality for the Two Halves of Life*. San Francisco, CA: Jossey-Bass, 2011.

_____. *Everything Belongs: The Gift of Contemplative Prayer*. New York, NY: Crossroad Publishing, 2003.

_____. *The Universal Christ: How a Forgotten Reality Can Change Everything We See Hope to and Believe*. New York, NY: Convergent Books, 2019.

Russell, D. W. "Preparing Each Generation for the Church's Future Through Mentorship." DMin dissertation, 2014.

Scott, S. L. "Balancing Discipleship and Gatekeeping in Counselor Education: A Phenomenological Study." *Journal of Psychology and Christianity* 39, no. 2 (2020): 104-113.

Schein, Edgar H. Organizational Culture and Leadership, 4th ed. San Francisco, CA: Ossey-Bass, 2010.

Shelby, W. A. An Expository Handbook on 1 Timothy: An Analysis and Guide to a Comprehensive Homiletic RW 827 Dissertation. Academia, n.d.

Shoemaker, Pamela J. and Tim P. Vos. *Gatekeeping Theory*. New York, NY: Routledge, 2009.

Stanley Paul D. and J. Robert Clinton. *Connecting: The Mentoring Relationships You Need to Succeed in Life*. Colorado Springs, CO: NavPress, 1992.

Strange, Thomas. "Alexander Crummell and the Anti-Slavery Dilemma of the Episcopal Church." *The Journal of Ecclesiastical History* 70, no. 4 (May 8, 2019): 767–84. https://doi.org/10.1017/s0022046919000551.

Sylvia, M. Jacobs. "Black American Missionaries in Africa: A Selected Bibliography." *A Current Bibliography on African Affairs* 13, no.22 (Dec 1980): 166–172.

Tidwell, Charles A. Church *Administration: Effective Leadership for Ministry*. Nashville, TN: B & H Academic, 2016.

Tischendorf, Constantin von, Caspar René Gregory, and Ezra Abbot. Editors. *Novum Testamentum Graece*. Graz, Austria: Giesecke & Devrient, 1965.

Thompson, Stephen. "Alexander Crummell." *Stanford.edu* (June 6, 2011). https://plato.stanford.edu/archives/fall2017/entries/alexander-crummell/.

Toler, Stan. *The Lasting Impact of Positive Leadership*. Eugene, OR: Harvest House Publishing, 2019.

Towner, Philip H. "The Present Age in the Eschatology of the Pastoral Epistles." *New Testament Studies* 32, no. 3 (July 1, 1986): 427–48. https://doi.org/10.1017/s0028688500013667.

_____. "The Portrait of Paul and the Theology of 2 Timothy: The Closing Chapter of the Pauline Story." *Horizons in Biblical Theology*. *Brill Academic Publishers*, 1999. https://www.academia.edu/50112226/The_Portrait_of_Paul_and_the_Theology_of_2_Timothy_the_Closing_Chapter_of_the_Pauline_Story.

Trummer, Peter. *Die Paulustradition der Pastoralbriefe*. Frankfurt, Germany: Peter Lang, 1978.

Tryon, B. "Implementation and Evaluation of a Leadership Mentoring Program for Spiritual Leadership." DMin dissertation, 2001.

Verner, David C. *The Household of God: The Social World of the Pastoral Epistles*. Chico, CA: Society of Biblical Literature, 1983.

Weima, Jeffrey A. D. *Neglected Endings: The Significance of the Pauline Letter Closings*. Sheffield, UK: Sheffield Academic Press, 1994.

Wilbert, Ken. *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality*. Boston, MA: Shambhala Publications, 2000.

Willard, Dallas. *Renovation of the Heart: Putting on the Character of Christ*. Colorado Springs, CO: Nav Press, 2002.

_____. *The Spirit of the Disciplines: Understanding How God Changes Lives*. New York, NY: Harper One, 1988.

Williams, David J. *Paul's Metaphors: Their Context and Character*. Peabody, MA: Hendrickson, 1999.

Wilson, Jeremiah Moses. *Alexander Crummell: A Study of Civilization and Discontent*. New York, NY: Oxford University Press, 1989.

Wilson, Stephen G. *Luke, and the Pastoral Epistles*. London, UK: SPCK, 1979.

Wright, N.T. *The Way of the Lord*. Grand Rapids, MI: Eerdmans, 2011.

Young, Frances Margaret. “The Pastoral Letters and the Ethics of Reading.” *JSNT* 45 (1992): 105–20.

_____. *The Theology of the Pastoral Letters.* Cambridge, MA: Cambridge University Press, 2004.

Youngblood, R. F., et al. *Editors. Nelson’s New Illustrated Bible Dictionary*. Nashville, TN: Nelson, 2014.